

The Administration of the A. M. A.      Admiral Kirkland Answered

Volume LXXX

Number 41

# THE CONGREGATIONALIST

Boston Thursday 10 October 1895



REV. M. E. STRIEBY, D. D., SECRETARY OF THE A. M. A.

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The latest meeting of the union, last Monday evening, was taken as an early opportunity to discuss how Christmas time can be utilized most profitably by the Sunday school. Mr. W. Q. Wales led the thought of the audience in a concise paper, in which he threw out the suggestions that this birthday should be celebrated like any other for the true significance of the event, that from the study of Christ's life the need of the application of its lesson should be impressed, that willingness to give rather than eagerness to receive should be the most prominent teaching for children, and that at their festivals an opportunity for an expression of this spirit should be offered. It was thought that the special inflow of new scholars generally accompanying the approach of the holidays should not be checked, as is done in some schools, for even temporarily enlarged attendance provides a grand opportunity to influence the children and parents.

The general discussion drew attention to a variety of first-class methods of entertaining children at Christmas, the best of which were: the assignment to different classes of special objects for giving, or special lines of preparation for the festival, and the provision of a real manger as a receptacle for gifts from the school or from the whole congregation. One school has continued this plan about fifteen years with repeated success.

Supt. E. H. Stickney of the Sunday School Society, from North Dakota, was present and recounted some of his experiences in organizing Sunday schools and churches in that far-away State.

The logic of science is action, and only by busy brains and busy hands can the recognized evils of the world be lessened or removed.—Prof. Lester F. Ward.



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Volume LXXX

Boston Thursday 10 October 1895

Number 41

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FROM Wednesday of this week until Monday of next our National Council, over five hundred strong, will be in session at Syracuse. Occurring only once in three years, representing in its personnel the strength and aggressiveness of the denomination, and constituting in itself the chief bond between our 5,300 churches, this assemblage is sure to have a large measure of public attention. May its deliberations be so wise and its outlook upon the future so broad and keen that it shall mark the beginning of a greater and more fruitful era for American Congregationalism than it has known in all the 250 years of its glorious past. To this end let prayers ascend from countless closets, family altars and places of public worship.

That more than one sixth of the population of the United States are in Protestant Sunday schools studying the Bible is a fact which gives great encouragement to believers in Christ. It also offers to them an immense opportunity. The training of these future citizens—for a large majority of these 11,000,000 students of the Bible are children—depends on the intelligence and faithfulness of their teachers. We cannot overestimate the importance of the efforts

to deepen the spiritual life and improve the training of Sunday school teachers, and to bring all these workers into sympathy and co-operation. The convention held in Fall River last week for that purpose evidenced an encouraging growth of interest in this work. It showed the wise and energetic labors of the leaders of the Massachusetts Sunday School Association. They deserve the grateful appreciation of all Christian citizens. No public institution is doing more to keep our commonwealth wholesome than the Sunday school, which is teaching the people, especially the young, to search the Scriptures and to see Christ revealed in them. In this remarkably successful convention, and especially in the emphasis it placed on the Bible as the source of spiritual knowledge and on the Holy Spirit as the revealer of truth, there are cheering signs of a religious revival throughout the State.

The rapidity with which the population of cities shifts found fresh illustration the other day in the count which a Boston pastor made of his Sunday school pupils and teachers. The occasion was an anniversary, and the pastor asked all present who were connected with the school when he began his pastorate seven years ago to rise. Between 200 and 300 were present, but of that number only twenty-five responded. Such is the situation in a church which cannot yet be considered down town and which is not supposed to have suffered the losses that some of its neighbors have experienced. But we presume what are known as family churches in other cities could also tell a story not unlike this. Only those who are in the stress and strain of city work realize how constant is the drain of men and resources into the suburbs, or from one less favored locality to another more desirable as a place of residence.

Lay talent has by no means been fully utilized in maintaining preaching services in the churches. In many communities there are Christian laymen able effectively and attractively to declare the gospel who would be willing to do so if invited. We have known several instances where pastors have brought lay brethren into the pulpit to the satisfaction of all concerned. We have known of a number of public services maintained regularly by laymen in places where ministers could not be secured. During the eight weeks' vacation of the pastor of Plymouth Church, Lincoln, Neb., last summer, each Sunday an address was made and the other services conducted by a layman, to the satisfaction of the congregation, which averaged not much smaller than in other seasons. Among the topics treated were Christian Education, Our Boys, Men in the Church, The Fourth Commandment, What Is the Bible and Whom Say Ye That I Am? These subjects show what men in the churches are thinking about and furnish

as wide a range as ministers usually choose. We do not doubt that many laymen, if they would listen, would often find themselves called to preach the gospel without leaving their ordinary vocations.

## CURRENT CRITICISMS OF FOREIGN MISSIONS.

It was to be expected that the massacre of missionaries in China would provoke the expression of the opinion that the Chinese are not worth saving. Perhaps it was to be expected that the sentiment would be reiterated that heathen nations would be saved without our efforts, which would therefore count for nothing. But many of the attacks now being made against the principles of missions are more comprehensive than these and come from sources better informed, which have not been supposed to be unfriendly to missions.

For instance, Prof. Flinders Petrie, the Egyptian archaeologist, in a recent address before the British Association of Scientists, declared that European civilization, which, he said, "is the most complex, unnatural and artificial that has been known," is a curse to Egyptians and that every one of them whom he has known, "who has had reading and writing thrust on him, is half-witted, silly or incapable of taking care of himself." The anthropologists of the association appear to have indorsed Professor Petrie's views. *The New York Tribune* characterizes the Chinese religion as "embodying a moral code against which nothing can be said," and naturally infers that to introduce Christian morality into China is an impertinence. *The Chicago Record* prints an interview with a cultivated Japanese Buddhist priest, who approves of having Christianity presented to his countrymen as an alternative religion for, although he prefers Buddhism, he believes that no one religion is suited to all kinds of people.

These are current examples of criticisms aimed at the fundamental principles of missions, which cannot but prejudice many minds against them. It is to be noted, however, first that none of these criticisms come from believers in Christianity. It is hardly necessary to say that these were not the views of Christ or his disciples. All Christ's followers accept his orders: "Go ye, therefore, and make disciples of all the nations." His assurance that his gospel is fitted for all mankind and is their supreme need is a sufficient motive for Christians against all obstacles to carry on missions. We need not fear, then, that these criticisms will much diminish their missionary efforts.

Next, it is to be noted that the chief arguments now being urged against missions are not new. The conviction, which Professor Petrie appears to express, that each nation possesses the religion best suited to itself, antedates Judaism, when the power of the god of each tribe was believed to be limited to its own territory, and could be

extended only as the tribe enlarged its borders. The opinion, which can hardly be called a conviction, that one religion produces as high morality as another, is mostly confined to those who care little for any religion. The eclectic system, which would leave each one to choose his religion according to his temperament, not only rules out Christianity, but practically ignores altogether the idea of one supreme God. Such views as these not only antagonize the conception of one God as the Father of all, but not less the brotherhood of man. Professor Petrie is convinced by his observations "that the average man cannot receive much more knowledge than his immediate ancestors." Yet no influence has been more potent in advancing civilization and in bringing nations together than the conviction, constantly gaining ground, that every man of every race has possibilities of likeness to Jesus Christ, the ideal man; and that his gospel, rightly presented to every man, is calculated to make him conscious of these possibilities and to arouse his ambition to realize them. The loss of that faith would destroy the strongest motives which are lifting mankind out of barbarism.

Yet criticisms like those just mentioned suggest how the problems of missions may be more successfully met than they have been. The Chinaman need not become an Englishman, nor the Egyptian an American in order to reproduce the life of Christ. Asiatic and African civilization may have elements as valuable to the world as European civilization, and they may as readily become permeated with the spirit of Christ. The Chinese mind may look at the Son of Man from a point of view quite different from that of the English mind, and yet perceive him not less clearly. The missionary who would present Christ to any people must know their history, their customs, their morals, their literature, their habits of thought and life. He ought to know enough of these before going to his field to avoid giving offense. No missionary ought to be sent to any field till he has had some special training for that field.

Last winter an American layman journeyed with us for a short time to the East, a self-appointed missionary. He was earnest, uneducated, confident that God would honor the preaching of the gospel anywhere. He landed at Algiers one evening and began in an open square to preach in English. A crowd of Mohammedans soon gathered, at first curious, then angry. He was rescued with difficulty from the mob. His friends had as much trouble with him as with his foes, for he declared that the gospel was a universal language, and that if he were only allowed to speak he could make them understand his message.

This man is an illustration of what is working serious mischief to missions. Men and women—especially young women—are being sent into China and other Eastern nations, with little education, without knowledge of the language or character of the people, sent in the blind belief that God will make good all their deficiencies and supply them with all needed power. Faith curists, and other societies who hold that indifference to human instrumentalities shows profounder faith in God, have in recent years sent out many such persons. They unconsciously and through ignorance offend the prejudices and incur the hostility of those whom they seek to win, and the whole work of missions suffers grave in-

jury from well-meant but ill judged efforts. Lives and money thus spent are worse than wasted.

Missions first of all require consecrated men and women, lovers of all their kind for Christ's sake. But they also call for the ablest minds, the most thorough and specific preparation for fields already chosen and sympathetic appreciation of the religious faith and moral virtues of the people to whom they would give the knowledge of Jesus Christ. Then these trained missionaries need to work in harmony and with the intelligent co-operation and supervision of societies qualified for the work. If these requirements were better appreciated in Christian lands just criticism of missions would be disarmed.

#### THE A. M. A. OFFICERS AND THEIR WORK.

Four pages of this issue are devoted to a sketch of the administrative headquarters of the American Missionary Association. Our readers will recall similar articles, relating to the American Board and the American Home Missionary Society, which have appeared in these columns during the last six months. These broadsides have grown out of the conviction that there are two ways in which to judge a great benevolent society. One is, to go to the field of its operations, view its laborers and the product of their toil. The other is, to inspect the superintending offices, the methods there in vogue, and the numerous lines of influence that ramify thence. The religious public is less accustomed to this second method of approach to our societies than it is to the first. While it is tolerably familiar with the actual happenings on mission fields and with the names, at least, of many of the workers, there has been in the past far too little understanding and appreciation of the machinery that propels this stupendous enterprise and of the men who man the machinery.

We have undertaken this year, therefore, to familiarize the Congregational public with the methods of administration prevalent in our larger societies, and we have had abundant evidence that the two sketches already published brought to many needed and welcome information. This, we are sure, will be the reception accorded to this week's exposition of the routine life of our A. M. A. officials, and if it serves to bring the constituency of the society into closer accord with the men whom they have chosen to carry on this special work, our object will have been attained.

It is hardly necessary to emphasize the conviction that must grow upon the mind of every one who reads the article alluded to that the Congregational churches of this country have every reason to be proud of the thoroughness, fidelity, conscientiousness and success with which the weighty duties connected with administering the affairs of the society are performed. The A. M. A. officers face constantly peculiar and harassing problems. It is theirs to deal with troublesome issues growing out of racial animosities and sectional prejudices. This is illustrated just now by the embarrassments to which their Florida schools are exposed on account of the Sheats law. It has always been their task to champion the cause of the outcast and the downcast. While this has at times brought upon them peculiar odium, it has, on the

other hand, secured for them a loyal and devoted constituency, who have loved the society and poured out their substance in its behalf. This constituency ought to be enlarged until it is coterminous with the membership of the Congregational churches of this country.

Great as is the work it is now doing, a relatively small expansion of its resources would enable it to cover a much larger territory and to bring many more members of the dark-skinned races of this country and of the mountain whites into the way of righteousness and peace.

#### THE ULTIMATE RESPONSIBILITY FOR BOSSISM.

Government by the boss has become a recognized phase of American politics. The boss claims the throne, not to occupy it in person, but to put his servant on it. He began by taking possession of cities, but he now aspires to own not only States, but the nation. Quay, Platt and their ilk are openly scheming to name the next president of the United States.

The boss makes public office a bribe, and taxes public officers for money to carry on his work. He makes them collect it from business men and organizations as payment for favors given them by the government. He rules by a system of pecuniary and honorary rewards and of corresponding punishments. Men secure monopolies and compel the people to accept their terms. They pay for their privileges, not to the government, but to the boss. The tyranny of the boss is Turkish in its character of collecting taxes, and its excesses are restrained only by policy. The people represent only property to him, and are worth just what they can be made to pay for the service of his subordinates to himself.

The servants of the boss entertain the public by describing his virtues. They dilate on his temperance, his attendance at church, his kindness to his family, his generosity to the foes he has defeated. They beseech the people to look at him in every light except that of the boss. In that attitude he would efface himself from their minds that he may rule them completely. Bossism is the worst kind of absolute monarchy. It holds with relentless grip those who call themselves free. It draws the life out of liberty while glorifying its name.

But the boss can rule only when those who possess the right to rule abdicate in his favor. They do this when they stay away from the polls. They do it when they stay away from the caucuses. They do it when they go to caucuses and polls and choose to support a political party rather than revolt from the boss. They do it when, instead of combining as independent supporters of worthy candidates, they choose one boss rather than let the opposing party elect the candidate of its boss. They do it when they fight with one another over what is not essential instead of uniting against bosses. They do it when they insist on having everything they want at once, or keeping others from getting anything they want. The boss makes use of party fealty and party independence. Selfishness and principle are alike welcome instruments if he can get his hands on them.

The people who want good government are in the majority. But, if they are to rule, they must not only work but work



wisely. They must find worthy leaders and support them when found. They must put popularly elected governors against self-elected bosses. They must be willing to move toward their ideals together rather than attempt to leap up to them separately. Lincoln's motto is the only successful rule for popular government: "Get the best. If you cannot get the best, get the best you can." If citizens who are opposed to bosses will accept their responsibility as citizens and make common cause against them, bossism will soon become a thing of the past.

### FORGIVING AS WE HOPE TO BE FORGIVEN.

Forgiveness often is one of the most difficult of our duties. When we know that we have been injured our resentment often is apparently justifiable on other grounds and always is entirely natural. More than resentment also may be involved. Our sense of justice has been shocked and may demand that the guilty party be treated with appropriate severity. To ask us to forgive may seem to be requiring the surrender of righteous principle.

But to forgive is the most divine of actions. Do we really desire that we ourselves or that those who have injured us should receive most of good and least of evil from what has happened between us? Should we not wish to gain as much benefit as possible for ourselves and also to help them to be bettered so far as may be? Forgiveness is best for both us and them. It raises us to a higher moral and spiritual level and gives us a sweeter fellowship with Christ than stern severity could. It also tends to touch the hearts of those towards whom it is shown and render them ashamed and penitent when the lack of it would only harden them additionally against us. To see one voluntarily forgiving when he has the right to resent, and perhaps also to claim the infliction of penalty, is most impressive.

Punishment in one or another form, however, is not inconsistent with forgiveness. God forgives the penitent sinner but does not interfere to prevent the penalty of sin. Many a truly reformed and forgiven drunkard, for instance, has borne to his grave his punishment in the form of a shattered constitution. Penalty commonly follows sin as the shadow follows the body and forgiveness seldom can prevent it. But to both him who exercises it and him who receives it forgiveness abounds in blessing.

No one must forget his own need of forgiveness. He may not be guilty in the same way in which another has injured him. But who does not daily need to be forgiven for many a sin if only of omission? This fact should render us tender and charitable toward others. Are we hard and stern because we have been injured? Then we may not justly expect anything but severity when our own turn comes to seek forgiveness. Here as everywhere the rule of doing as we would be done by applies.

The secular press in this country is giving increased space to reporting religious gatherings and discussing religious themes. This is an indication of growing popular interest in religion, for newspapers are quick to discern and respond to popular demands. The *Boston Herald*, in furnishing verbatim reports of the addresses and full accounts of the proceedings of the Fall River Sunday School

Convention, with abundant pictorial illustrations, has shown noteworthy enterprise and done an important service to the Christian public.

### THE WEEK IN REVIEW.

**Ecclesiastics in Council—Protestant Episcopal and Roman Catholic.**

With much pomp and none of that simplicity for which Bishop F. D. Huntington recently pleaded, the General Convention of the Protestant Episcopal Church has opened its session and begun its deliberations in the city of Minneapolis. Fifty and more bishops, garbed in fine raiment, participated in the opening ceremonial, and Bishop Cox of New York preached an erudite, but far from catholic or sympathetic, opening sermon. Hardly had the opportunity for legislative action been given when, with little ceremony or debate, the elaborate and iconoclastic report of the joint commission charged with formulating a new constitution and canons for the church was attacked and some of its sections rejected by the House of Deputies sitting in committee of the whole. The elaborate declaration framed by the commission to precede the constitution was entirely stricken out. The suggestion that the highest ecclesiastical court and law-making body be hereafter known as the General Synod was overwhelmingly defeated by those who prefer the present name, The General Convention. Not without some opposition, but finally by a preponderant vote, the convention decided to send fraternal greetings to the Methodist Episcopal Conference of Minnesota, also in session in Minneapolis. The deputies also, apparently semi jokingly, voted to use the title "American church" on a specific occasion.

The dedication of McMahon Hall at the Roman Catholic University in Washington, and the annual meeting of the trustees of that institution, together with the session of the American members of the Roman Catholic order which stimulates the contemplation and enjoyment of the mysteries of the holy eucharist, have made the city of Washington a notable place for Roman Catholic ecclesiastics during the past week. The university is flourishing financially, is selecting able instructors and bidding for non-Catholic as well as Catholic support. In conjunction with the gathering of so many of the faithful in the national capital, there has been a revival of the rumors of open opposition of the hierarchy to Secretary Hoke Smith of the Department of the Interior, because of his treatment of the church's schools among the Indians. But Cardinal Gibbons denies that there is any foundation for this rumor, and says:

The archbishops and bishops will never make a united petition to Congress, no matter how grave the circumstances or how grievous the complaint. If the Catholic Church has reason to believe that its rights are infringed upon, or its members unfairly treated, it will simply ask for justice as citizens of the United States; they will never demand satisfaction as a body of powerful prelates supported by millions of voters. Such action would be contrary to the high prerogative of the exponents of the great teacher of charity and humility.

### The World of Politics.

The renomination of Governor Greenhalge by the Republicans of Massachusetts was made unanimous after his opponents had recorded their opposition by casting 391 votes for Hon. Elijah Morse. The platform adopted insists upon a persistent opposi-

tion to any appropriation of public funds to sectarian purposes, and deplores sectarian animosities. It does not openly denounce the American Protective Association, as does the Democratic platform. The Democratic State convention has named Hon. George F. Williams as candidate for governor, and framed a platform which declares unequivocally for a gold standard, and makes anti-corporation laws an important issue for the voters of the commonwealth to consider. The Nebraska Republican convention also refused to take issue with the A. P. A., and declared against monometallism. Dissensions and desertions among Kentucky Democrats are not making for that party's success in the coming election.

The use made of the hours of Sunday by the leaders of the various factions in New York city opposed to Tammany did not enable them to agree upon candidates or platform, but at a late hour on Monday a union ticket was agreed upon. There are not a few who think that it would have been far better for the Chamber of Commerce and the Good Government Clubs and men like Dr. Parkhurst to have made a straight fight with Tammany without very much concern for the indorsement of some of the minor political organizations for whose support they have been bargaining. The spirit of compromise can be carried too far. The mayoralty situation in Brooklyn has developed into a triangular contest between a Republican, a machine Democrat and a reform Democrat, and may become still further complicated by the insistence by the people that Judge Gaynor shall run as the citizens' candidate.

### The Prize Fight Sorely Hit.

The decisive way in which the Texas legislators responded to the appeal of Governor Culberson reflects much credit on that State and must be gratifying to him. As soon as the legislature had listened to the reading of his message, bills were introduced representing the views of those who wished the fight prohibited and desired the law to become operative immediately; all hostile amendments were fended off and, on the final vote, the lower house passed the bill by a vote of 107 to 5 and in the Senate by a vote of 26 to 1. The law makes prize fighting a felony and imposes upon principals in any fight imprisonment in the penitentiary for not less than two and not more than five years. Thwarted in Texas, the "sports" interested in the Corbett-Fitzsimmons fight have been turning toward the Indian Territory or Mexico for a fighting ground, but the United States officials have made it known that no technicalities will be allowed to stand in the way of their interference if the Indian Territory is chosen, and the best sentiment of Mexico is protesting against that country being made the arena.

The governor of Kentucky has used his influence to make impossible a prize fight in one of the cities of the State, and all around the horizon one can detect a bracing up of official backbone and a popular determination to exclude forever from our social life this degraded form of physical prowess.

The legislature of Massachusetts has a duty to perform in this matter, and it is gratifying to see that the Republican party is pledged by its platform to enact such legislation as will put Massachusetts where she should be on this question. The Gen-



eral Convention of the Protestant Episcopal Church, in session in Minneapolis, sent a message of appreciation to Governor Culberson and the Texan legislators which must have cheered them, and between this and the first of January the religious assemblies of Massachusetts can do much toward shaping the action of the legislature.

#### Sectarian Education, and Temperance.

Our English cousins patched up a compromise in 1870 on the subject of sectarian education, and for a quarter of a century the compromise has worked fairly well. But with such a drift in the Roman Catholic and Anglican Churches as has been evident during the same interval of time, it was certain that sooner or later the battle would have to be fought over again. In editorials and in our correspondence from London we have described events since the Liberal downfall that have seemed to presage a bitter controversy between British Christians and the return of the Liberals to power through the fatuity which seems to be driving Lord Salisbury to defy the Nonconformist sentiment of England. Since we last wrote, Cardinal Vaughn, the highest Roman Catholic dignity in Great Britain, has written to *The Times* proposing a basis of common action on the part of Roman Catholics, Anglicans and Wesleyans, and the Archbishop of Canterbury, the Anglican primate, has summoned a conference to consider the question. Likewise men like Drs. J. Guinness Rogers and John Clifford are sounding the trumpet for their followers and a battle is on which will be bitter. Dr. Joseph Parker is out with a plea for such relations between church and state as to education as exists in the United States, and to those of us who live under that system it seems as if the English people would never settle the question permanently until they settled it in that way. That there is no disposition, in Massachusetts at least, to retreat from the established position has been made clear by the utterances of the Republican and Democratic conventions during the past week.

The annual gathering of the friends of temperance in England last week was made notable by the following letter from Mr. Gladstone. Its very uncertainty and failure to name a panacea is one of the highest tributes to Mr. Gladstone's sagacity, and in no way an indication of lack of sympathy or moral sensitiveness. Its indorsement—qualified—of the Scandinavian system will strengthen the movement in Great Britain. Mr. Gladstone wrote:

While profoundly sensible of the immense importance of the liquor question, I cannot pretend that I have mastered its difficulties. I see it clearly in certain of its aspects, but as a whole it baffles me. I have no doubt that the local option principle is sound, but they must be of sanguine temperament who believe that it is sufficient to dispose of the entire question. The method of the sale of liquor for public account, which exists in parts of Scandinavia, presents great advantages and if adopted here ought to be adopted in its best form. The plan of free trade, with strict police supervision and adequate taxation, was unfortunately refused a fair trial in Great Britain. Of the scheme of mere limitation by reducing the number of licenses I have a poor opinion.

#### The Uprising in Turkey.

The conflict between the Armenians of Constantinople and the Turkish police and the Moslem riff raff is not the first of its kind. About a week before ten Armenians had been slain in Antioch by the Mussulman mob. Knowing this, realizing, too,

that within a fortnight a rift between Great Britain and her allies had developed, which seemed to postpone indefinitely any concerted action against the Porte, it is easily understood why and how the Armenians of Constantinople, especially those of the revolutionary party, determined on a course of action which would alarm the Porte, focus the attention of the world on the real situation in Constantinople, and trust to Providence to evolve results that must in some way better the condition of suffering Armenia. That the passage at arms, the resort to force, has benefited the Armenian cause is yet to be proved. The tone of European comment on the situation does not go towards establishing that view of it. Lord Salisbury's party journals are beginning to call a halt, and they decry a foreign policy that compels Great Britain to play Russia's game for her. The German press sides with Turkey and against the Armenians. This much the riot has accomplished. It has put Kiamil Pacha, one of the astutest diplomats that Turkey ever has had, in the position of Grand Vizier. If he can play off Germany, France and Russia against Great Britain, he will do it. Fierce race and religious hatreds are smoldering in Turkey; Crete is in a state of anarchy, and the Porte is by no means "out of the woods."

#### The Situation in China.

Whether or no Great Britain's success in forcing China to depose Liu Ping Chang, viceroy in the district in which the Sze-Chuen massacre occurred, was less of a victory than it seemed when last we wrote is a disputed question, but subsequent events indicate that the British lion is aroused and will neither be duped nor diverted from its intention. Vice-Admiral Buller and the British fleet still remain some distance up the Yang-tse Kiang River. The warship *Aeolus* has gone to Wuchang, and it bears a British representative who is charged to treat directly and summarily with the viceroy respecting the Ku Cheng massacre. The recalling of Sir Nicholas O'Connor, the British minister to China, and the announced determination of the British Foreign Office to enlarge and reconstruct its diplomatic staff in China are indicative of an awakening to the real situation and the necessity of keeping pace with Russian and French intrigue.

Very often American citizens abroad have to seek the protection and services of the British diplomatic representatives, so inferior and impotent are the consuls of the United States. It is therefore peculiarly gratifying to learn from the British religious and secular press that the British missionaries, whose lives and property were imperiled in the Ku-Cheng massacre, found their only reliance in the consul of the United States at Foochow, Mr. J. C. Hixon of Alabama. The British consul proved to be lacking in grit and sympathy, and, to quote the words of a British Congregational missionary, writing in the *Independent* of London:

All attempts at evasion were overborne by the determination of this noble man [Mr. Hixon], whose name ought to be dear to Englishmen. . . . It is entirely due to his profound sympathy, manifested by prompt and generous action, that the sufferers were able so soon to be placed where medical aid and good nursing could alleviate the terrible pains they were enduring. . . . God grant that the day may soon come when the race of consuls in China shall have the same profound sense of responsibility that he has.

The same correspondent says that the Eng-

lish Government is morally responsible for this and preceding outrages. He says it has been weak when it should have been firm, and accepted money as a compensation for lives.

#### NOTES.

The constitutional convention of South Carolina has decided that, as in the past so in the future, there will be no divorces granted by the courts of that State, not even for the Scriptural reason. This is one extreme. Somewhere between it and the record made by Ohio last year is the golden mean that society should enforce. In Ohio, which is by no means our greatest sinner, there were 6,546 applications for divorce last year, of which 2,497 were granted. Think of it!

By the deaths of Prof. H. H. Boyesen and Robert Beverly Hale, son of Edward Everett Hale, our ranks of literary men suffer depletion. Professor Boyesen was a Scandinavian who sought us and became one of us. Mr. Hale was a scion of ancient New England stock, who, though only recently graduated from Harvard, had revealed ability as a writer of fiction and genial commentator of the problems of modern life. Professor Boyesen did much to interpret the literature of Northern Europe, and created fiction that will live a while, if not forever.

#### IN BRIEF.

Many grateful prayers ascend in acknowledgment of the safe arrival of the deputation to Japan, which was cabled from Yokohama, Oct. 2. No particulars of the voyage have yet been received by the American Board.

Harvard and Yale may not play football this year, but comity enough exists for Prof. G. T. Ladd of Yale to assume some responsibility for the instruction usually given by Prof. George H. Palmer, who is enjoying his sabbatical year.

"He knows how to shake hands" is a point made by an observant layman in favor of a minister just called to the pulpit of the church which he attends, and the intimation is that this qualification had somewhat to do in making the man the choice of the church.

The Chautauqua idea has taken root in the Orient. A summer school was held last July on one of the islands in the Sea of Marmora, not far from Constantinople. The lecturers were professors of Robert College, also American and Armenian clergymen and teachers.

South Carolina white politicians are studying to find how 102,000 voters can keep the franchise for themselves and disfranchise 132,000 others. Should they succeed, when the results come to be figured out—as they will be—they or their descendants will be astonished and dismayed.

A stroke of good fortune has come to the American Education Society in the shape of a gift of \$60,000 from a modest New England man who wishes his name to remain unknown. This sum is to constitute an endowment fund, the income of which will go toward the general work of the society.

The hostility of the Presbyterian General Assembly to Union Theological Seminary does not seem to be very effective. It has opened with seventy new students, of whom fifty are in the Junior class. Young men aspiring to the ministry rather like to drink at a fountain of learning which is under ban.

Do not forget that Prison Sunday will be Oct. 27. For several years it has been the custom in many churches to prepare the sermons and arrange all the other services with reference to the special needs of prisoners and to a consideration of the general subject of penology. The good results already achieved justify a continuation of the custom.

For the present, the Episcopal Convention has decreed that Episcopalians shall call their denomination the "American" Church. They have as good right to that name as the American Board, and no one is likely to forget that all the other churches in this country are also American, although they do not prefix the adjective to their other names.

In our advertising columns may be found an announcement that Atlanta University provides rooms at low rates for visitors to the exposition. The buildings of the university are healthfully located on high ground, and electric cars run between them and the fair grounds. A good opportunity is thus afforded of becoming acquainted with this excellent institution while studying the fine exhibit of the Southern States.

The Cumberland Presbyterian has an interesting first page article on the Eliot Congregational Church, Roxbury, with portraits of its pastors, Dr. A. C. Thompson and Dr. B. F. Hamilton. This church entertained the Tennessee delegation at the recent Christian Endeavor Convention, and this article is one of the evidences of the kindly acquaintance between denominations which was greatly promoted by that remarkable assembly.

It is a wonderful and moving story which Mr. Kingman tells this week about Franz Schlatter, who is astounding Denver with his cures. Certainly he cannot be dismissed as a charlatan or fanatic. The Denver correspondent of the *New York Sun* enumerates no less than six cases which he has carefully investigated, wherein remarkable relief has been wrought for persons suffering from rheumatism, consumption and other troubles not of a nervous character.

The communication on another page concerning Admiral Kirkland and his doings in Turkish dominions is by a gentleman personally known to us, resident for some years in the East, and not officially connected with any Christian mission. We believe him to be a thoroughly reliable witness. The conduct of an American naval officer, if it be what he implies, is to the deep discredit of the United States, to say nothing of his gross insult to American citizens, whose rights he was sent to defend.

It is said that when Congressman Henry Clay Miner arrived in Syracuse as a delegate to the New York Democratic State Convention and registered, "Henry Clay Miner and valet," a brawny son of Erin followed him and registered with a flourish, "Michael Murphy and valise." This recalls the story of the Presbyterian clergyman who followed Bishop Doane of Albany about Europe, and wherever and whenever he found the bishop registered as "William of Albany" he followed with "Timothy of Auburn."

Europeans are learning to live in lands which used to be claimed exclusively for the dark races. Amelia B. Edwards declared that white children born in Egypt never lived to grow up there. But a goodly number of white children are growing up in Egypt and looking well. In British India, in the early part of this century, the death rate of Europeans was eighty-four to 1,000, but now it is only sixteen to 1,000. More than a million white people live in the dark continent, and the tide of emigration thither is constantly increasing.

The Maine Missionary Society has made an excellent choice in its election of Rev. D. P. Hatch as its secretary succeeding Dr. J. E. Adams, who has stood at the helm so bravely and self-sacrificingly for many years. It is quite encouraging, in view of the recent agitation concerning the relations of the society to the churches, that the new secretary has

been elected unanimously by a board that represents a considerable variety of interests. Mr. Hatch was for years pastor of the church in Rockland, Me., and knows the State well. The part Maine has had in fostering fraternal relations with other denominations and the greatness and complexity of its own home missionary problem are reasons for general congratulation that this noble society seems to be on the verge of a new era of prosperity and usefulness.

Country ministers, more or less consumed with a yearning for greater fields of usefulness, ought to find ground for encouragement in the call received by Rev. W. M. Grosvenor of Lenox to succeed the late Dr. Arthur Brooks as pastor of the Church of the Incarnation in New York city. It was to this same town of Lenox that the trustees of Madison Square Presbyterian Church went fifteen years ago in their search for a successor to him who is now President Tucker of Dartmouth. The man of their choice, Dr. Parkhurst, is now not only the most popular preacher of the metropolis, but almost the best known private citizen of this country. Probably neither Mr. Grosvenor nor his friends anticipate a similarly brilliant career, but it is certainly an honor for a young man hardly ten years out of Williams to be called to this important church, whose affairs we trust he will administer with that breadth and single-mindedness which characterized his predecessor.

#### STAFF CORRESPONDENCE.

##### FROM BOSTON.

##### Church Edifices—New, Rejuvenated, Dismantled.

The exterior of the elegant new Tremont Temple is a delight to the eye, and the interior promises to be as fine. The whole, however, entails a burden of debt that Dr. Lorimer is struggling to unload, and he thinks, rightly too, that others than Boston Baptists should help him.

Old King's Chapel, rejuvenated and yet not altered, is about to begin an interesting experiment under the leadership of Rev. Howard N. Brown, formerly of Brookline, who is a wide awake Unitarian and hopes to induce this wealthy, aristocratic congregation, with which Charles Sumner and Oliver Wendell Holmes formerly worshiped, to become, in a degree at least, a popular down-town church for the people.

The former edifice of the Mt. Vernon Church on Ashburton Place has been dismantled during the past week, and walls that used to resound to the gospel will echo the law—man made and man interpreted law—hereafter, the property having passed into the possession of the Law School of Boston University.

While some tarry late at the shore and the mountains, most of the church-going people are back in the city and congregations begin to assume their wonted appearance. Pastors, as a rule, report a hopeful initiation of the winter campaign. The outgoing trains Monday and Tuesday carried a good number of delegates to the National Council, many of whom, taking advantage of the cheapened railroad rates, expect to return via Brooklyn and thus attend the American Board meeting.

##### Matters at Berkeley Temple.

The last few months have proved that the maintenance of a large pastoral force does not necessarily incapacitate the lay members for service, for they have proved themselves equal to the unusual demands upon them, owing to Rev. C. A. Dickinson's illness and the retirement of his first asso-

ciate, Rev. R. B. Tobey. The various departments of activity, under the direction of Mr. Kelsey, continue to flourish and the audiences, both Sunday morning and evening, show little diminution. It is hoped that Mr. Dickinson will be able to resume work by the first of December.

It is quite a noticeable advance which the School of Applied Christianity registers at this the opening of its second year. Twenty pupils have already been enrolled. The principal, Rev. Lawrence Phelps, pursuing his plan of making this institution in fact what it is in name, will this year make its advantages more generally available by establishing an evening department, in which the instruction and discussion will relate to practical lines of Christian work.

##### The Parliament of Man.

The disposition to better civic conditions and rekindle patriotism is the motive which has urged on Mr. J. L. Gordon, formerly secretary of the Boston Y. M. C. A., to establish a forum where representatives of every political party and religious creed can express their best thoughts on the theme American Citizenship. To this end he has engaged the vestry of the Park Street Church, opened it at the noon hour and begun a citizens' assembly with the title *The Parliament of Man*. Governor Greenhalge spoke the first day, and his political rival, Hon. George F. Williams, the second. Later such men as Senator Hoar and men of his caliber are to address the audiences. Thus far the utterances have been frank, high idealized and calculated to do much good to the promiscuous throng which gathers. The test of the success of the scheme will come when Mr. Gordon is left to his own resources and when the opportunity is given for the display of individual idiosyncrasies. The idea behind the scheme is splendid; Mr. Gordon is indorsed most heartily by a remarkable list of public men and merchants.

##### The Iron Skeleton.

Bostonians and pilgrims to the Hub are enjoying peculiar facilities just now for studying the most approved method of constructing a modern office building. Nowhere but in a land free from seismic vibrations could such structures be erected as are found in the Chicago, New York and Boston of today. Japan, as Lafcadio Hearn points out in his article in the October *Atlantic*, never will be cursed—as he thinks—with them, but they are to be found in Melbourne, Australia, for when we tried last week to induce a resident of that city to join the gaping crowd surrounding the new building on the site of the old Tremont House, he refused and declined to express astonishment, saying: "O, I know all about it. One of your Yankee insurance companies is putting up such a building in Melbourne, right opposite my store."

##### FROM NEW YORK.

##### A Lively Political Situation.

The air around here is not at all like that of Boston, and doesn't remind one of Elm-hurst except by contrast. The fact is, it is already getting sulphurous with preliminaries of the coming election which, notwithstanding last November's upheaval, is not to be allowed to go the same way again without much hard work. The issue is uncertain enough to have called Boss Croker home from his English and French race courses to take a leading but hidden hand



in the campaign and to see what may be done by "deals," tricks, and by formal declarations—made with tongue in cheek—of intense regard for personal liberty and Sabbath sacredness, to secure the Tammany saloon keepers in their business, and to the gangs of voters—all one-way, who herd therein, their customary drams seven days in the week. The friends of law and order, however, show good courage and see an omen of success in the very fact of the boss's return, arguing that only a fear but little less than desperation could have lured him away from his beloved racers and their winnings. It needs only an average acuteness for "the plain people" to see that it takes a mint of money to run race horses in these countries, and that running politics, after the Tammany fashion, is the easiest known way for a poor man to get "the wherewithal." Hence the home-coming. So, many of these plain people are depended on to perpetuate the present régime by joining with those who prefer law to virtual anarchy and love a quiet, restful Sunday for their families better than they love rum.

The Chamber of Commerce is vigorously moving to secure a union of all friends of reform in defense of "not only the dignity, credit and prosperity of our city, but the honor, health and welfare of our families"; and when men so substantial as these unite to push a good cause it means something.

#### Over in Brooklyn.

Brooklyn is also having its stirring pre-election turmoil. The Republicans have finally nominated for mayor Mr. Frederick W. Wurster, the present fire commissioner, born in North Carolina of German parents, and said to hold the German view of beer drinking and Sunday observance, and so not likely, if elected, to be an improvement on Mayor Schieren.

But Brooklyn is not wholly absorbed in politics. The Congregational churches are busily preparing to worthily entertain the American Board, from whose coming they hope and expect grand spiritual results such as made the old time meetings so memorable.

Brooklyn people are also taking unusual interest in their schools, warmly urging changes that are needed, or are said to be, and as warmly discussing the wisdom of changes that are made. Every year, too, shows a growing appreciation of Brooklyn's many other educational institutions, as was shown in the throng of her best citizens on Monday evening last at the annual reopening of the Brooklyn Institute, with addresses from Dr. Storrs and President Stryker of Hamilton College.

Also in the observance on Tuesday of Founder's Day at the Pratt Institute. Brooklyn has also a promising art school, under excellent instructors, which resumed its sessions on Tuesday and will give an autumn exhibition of paintings, holding from Oct. 12 to 26.

#### Better Postal Facilities.

A great improvement in our city mail delivery has just begun to work—the running of "postal cars" on the Third Avenue cable tracks between the general post office and 186th Street, receiving and delivering mail matter at each station passed. The cars leave the terminal half-hourly from 5 A. M. to 8.30 P. M., with extra trains at 11 P. M. and 3 A. M., the mail matter for the more distant stations being assorted on the route as on steam railway cars, thus saving

much time in the street delivery by carriers. Still other improvements are to follow.

The New York Law School in the University Building, of which Dr. Austin Abbott is dean and a lecturer, is opening this autumn with a very unusual attendance—184 Juniors and 198 Seniors, representing most of the colleges of the country, including Harvard and Yale. An evening branch of the school, held in Cooper Institute, has also a large entering class.

Mrs. Abby Sage Richardson has begun in Brooklyn a course of lectures on Shakespeare's Life and Works. Her introductory lecture was given before a large and intelligent audience.

#### Dr. Storrs's Anniversary.

Another happy personal event keeps the month of September uppermost of all the year in the writer's favor. That month in the year 1844 brought him into close contact with Dr. R. S. Storrs, the two being separated by only the narrow aisle between the desks of Professor Park's lecture-room in Andover Seminary. Then and there began an admiring friendship for him who has since become so worthily distinguished among Christian scholars of both hemispheres—a friendship that, cherished by frequent affectionate intercourse, has been one of the prized joys of life. The doctor insists that in one respect his humble classmate "got ahead of him"—a concession explained by the fact that on the third instant Dr. and Mrs. Storrs quietly in their Brooklyn home, with a few near friends, celebrated their "golden wedding." Pity they could not have gone to Brookline, that paradise of golden weddings, where also his friend "got ahead of" him and where still stands the church which the people love to point out as the place of his earliest ministry. It is given to few to "get ahead of" the prince of pulpit orators in anything, so, good friends, be indulgent towards the justifiable pride of

HUNTINGTON.

#### FROM THE INTERIOR.

##### A Model Endeavor Society.

This week has been a very important week for the Union Park Church. Tuesday evening came the annual meeting of the Society of Christian Endeavor, which society now numbers 189, a net gain of forty-one during the year. Reports from every department, admirably written, modest, clear, brief, were presented. Addresses of congratulation and sympathy by representatives of the trustees of the Union Park Society, the deacons of the church, the superintendent of the Sunday school and the pastor left no doubt as to the closeness of the ties between all parts of this great Christian organization. The Endeavor Society raised \$924 last year and gave over \$350 to missionary objects. Its work among the poor and the sick, its visits to hospitals, its distributions of flowers, its efforts on behalf of temperance and Christian citizenship indicated a wisdom and consecration which many a church made up of people with far more experience might well imitate. There is no service connected with the church which is more interesting and profitable than the regular Monday evening meeting of the Endeavor Society.

##### From Missions to Churches.

Wednesday evening, after carefully arranging for it, letters were issued to about 200 persons who are to unite in forming

churches out of the Porter Memorial and Oakley Avenue branch churches. Councils were called for Friday and Monday afternoons to recognize these churches. By vote of the Union Park Society property to the amount of \$30,000 was turned over to these churches, with the understanding that they are to deed the same to the City Missionary Society, to be held in trust for them till by experience they prove themselves capable of self support. Notwithstanding the sending out of this large number from its membership, the church is not at all weakened by the step or disposed to cease from its missionary efforts. Having stood back of half a dozen enterprises on the West Side, it will undoubtedly stand behind as many more in the near future, and continue to do so as long as there is demand for aggressive and self-denying efforts. Certainly few men have ever had a truer appreciation of the needs of the city, or done more to meet them, than Dr. Noble.

#### Methodists at Elgin.

The Rock River Conference which has just closed at Elgin has not been noteworthy. Its members refused, quite unexpectedly, to vote in favor of receiving women as delegates to their representative church gatherings or to instruct their delegates to the General Conference at Cleveland next year to advocate their reception. As several of the delegates are known to be in favor of receiving them, it is possible that the matter will be brought up and discussed in the coming conference. A very touching episode in connection with the meetings at Elgin was the entire physical collapse of the young and brave Lamont minister, Mr. Lancey, whose heroic service in behalf of decency and good order in that wretchedly governed city has been followed by such hopeful results, but which may cost its leader his life. He had requested a reappointment, although he knew that to go back undoubtedly meant martyrdom. At present the young man is on a furlough in Michigan. Meanwhile, his work will not suffer for lack of others to take it up and push it forward. The notorious Mayor McCarthy is now under indictment by the Grand Jury, and cannot escape trial.

#### Bishop Cheney.

Rev. Charles Edward Cheney is now the oldest settled pastor in Chicago. As the founder and one of the first bishops of the Reformed Episcopal Church, he has long been a conspicuous figure in the city. At the request of his trustees he took rather more than his usual vacation this year, and on his return last Sunday found that the audience-room of his church and the chancel had been renovated and redecorated with the greatest taste. Notwithstanding the tendency to removals southward, Bishop Cheney's church remains loyal to him. Its membership is over 700 and is steadily increasing. While approving the overtures made by the bishops of the old church to bodies of Christians like the Presbyterians and Baptists who do not, and never will, accept the historic episcopate, Bishop Cheney thinks it strange that no such appeal has been made to the Reformed Church, which does accept this episcopate, and which undoubtedly will sometime be reabsorbed in the church from which it is now separated.

#### At the University.

The last convocation was of more than



usual interest for three reasons. First of all, the convocation address on The Future of Christianity was by Professor Bruce, whose lectures during the summer term have attracted such favorable attention. He does not believe that the Christianity of the future will be without a philosophy or a theology, but he thinks better use will be made of them in the future than is made of them now. Three things in his mind are of great significance. The increasing scientific interest in man. Man is the end of the evolutionary process. He must, therefore, be the key to its meaning. Thus the emphasis which science puts on man as the end of creation, corresponds to that which revelation puts upon him. Then the increased interest which higher criticism has given us in the Bible is of the utmost importance. Out of it, in spite of some losses, will come infinite gain. The people will eventually have a Bible which they can understand and which they will read with profit. Thirdly, we have rediscovered the historical Christ. Those who study his personality and his work may now have a better understanding of them than was possible while he was on earth or than in any previous century.

Announcement was made of a gift of \$250,000 to the university from Mrs. Mary Esther Reynolds, widow of the late Joseph Reynolds of navigation fame, familiarly known in the Northwest as "Diamond Jo." This sum is to be expended in such a way as to be a memorial of Mr. Reynolds, and is to be expended under the direction of President Harper, P. D. Armour, John C. Black and two or three others. Perhaps it will be used to provide the long desired biological building and its endowment.

#### An Official Utterance on the Bemis Matter.

But the matter in which many had the most interest was the statement concerning the attitude of the authorities of the university toward absolute freedom in teaching on the part of its professors. This was made in the freest and fullest manner. It was declared that it had been the deliberate purpose of the trustees to appoint men of different views in the same department in order that students might have the opportunity of choosing such teachers as might please them best. It was stated also that "no utterance of any professor has been condemned nor has any objection ever been made by the authorities of the university to the teachings of any of its departments." No professor has been dismissed because his views were not in accord with those of all the professors connected with his department. Furthermore, it was added that no man who has made any gift, even of a dollar, to the university has, by word or act, directly or indirectly, sought to control or to influence the policy of the university in reference to the teaching of its professors in the departments of political economy, history, political science or sociology. That there might be no misunderstanding it was explicitly affirmed that neither "Messrs. Rockefeller, Field, Ryerson, Yerkes, Cobb, Walker, Kent, nor any other benefactor had ever uttered a syllable or written a word in criticism of any theory advocated by any professor in any department of the university."

The university claims and will exercise in all its departments the utmost freedom in teaching. The gifts it has received have been unconditional. They have been made

in the interest of learning and not with the object of stifling thought or preventing research. Although the great audience listened patiently for some hint as to the reason why a popular professor was dismissed, not a word was heard. That it was not done on account of his peculiar views, as has so often been asserted, was made very clear. The president's statements as to the policy of the university with regard to the Greek letter secret societies was rather vague, probably they will be allowed a standing within the university. Matriculations this year are largely in advance of the previous year and the attendance during the summer exceeded all anticipations.

Regretting, as the friends of university extension do, the withdrawal from this department of Prof. Nathaniel Butler to become president of Colby University, Maine, they welcome the appointment of Prof. E. J. James of Philadelphia to his place. He is one of the two or three men to whom the university extension movement owes its great success.

Chicago, Oct. 5.

FRANKLIN.

#### FROM THE NORTHWEST.

##### A Noble Work.

The American Humane Association has just concluded its nineteenth annual session in Minneapolis. It stands for a righteous cause and the success which has attended the organization is apparent on all sides. Delegates from all parts of the United States brought tidings of progress along lines of humane interests. It is, perhaps, one of the least attractive of all the associations for philanthropic work, but in spite of this it is enlisting the strength of a constantly enlarging number of bright men and women. As the true aim of the society becomes better understood and appreciated, the cause will meet with larger popular favor.

The spirit of the convention showed, first, that people are beginning to realize that the showing of kindness to animals is good, not only for the animals, but also for man, for of all animals he most needs lessons on the prevention of cruelty. Especially is there urgent need of growing interest in this matter in our cities. Rev. Jenkin Lloyd Jones, D. D., gave a strong address on Our Silent Companion. It was a prose poem filled with helpful suggestions. The second characteristic of the meeting clustered around the discussion of vivisection. Dr. Albert Leffingwell presented an able paper on the subject, and the tenor of the discussion was that vivisection was justifiable only when it would disclose some vital scientific secret which will be of permanent good to man. The conclusion of the two days' session was that while we have made vast progress in this work for the last ten years, we are yet far from that broadly humanitarian position when the harmless birds and brutes shall have the same liberty and right of life and the pursuit of happiness as that which we concede to the lowest human brute.

##### Minneapolis Milk.

In these times of applied Christianity our municipal legislation has taken a long and important step in civil righteousness in reference to the taint of tuberculosis in cows. The ordinance adopted by the city council provides for the inspection of milk dairies and dairy herds, to license and regulate the sale of milk in the city. Every ani-

mal is given the tuberculosis test, and if found sound is registered. All diseased cows must be removed from the herd before the license is granted. This license is given annually but may be revoked at any time when the holder is violating any of the provisions of the ordinance. This goes to the root of the whole matter, the radical defect of all systems of inspection hitherto has been that they simply detected the addition of water or the subtraction of cream, while no test whatever has been applied to find the germs of disease. It is stated on scientific investigation that one fifth of the mortality among infants is due to the use of milk containing tubercular germs.

##### A Great Need and a Great Work!

Plans are just completed whereby the down-town region in Minneapolis, where there are no churches, is to have an interdenominational mission. It is to be a mission in the broadest and best sense, looking to the temporal as well as the spiritual welfare of the outcast classes. The time for the inauguration of such a plant seems most favorable. Denominational and independent missions have done work more or less successfully, but the expenses are usually so great that it is impossible to get adequate funds. But with all the evangelical denominations behind this movement the amount from any one church will at most not be large. The pith of the entire organization is to fill a want by bridging the chasm between the churches and the unconverted classes who have drifted away from the churches and are fast lapsing into indolence, immorality and crime.

##### Social Settlement.

Our churches of St. Paul have just completed the first year of their settlement work. In spite of financial depression the results have been generally successful. They have a central location, a four story building given entirely to their work. The coffee house on the first floor has had a large patronage, the profits of which have substantially paid the rental of the entire building. The young men in residence are the center of a club of more than two hundred men, who make these rooms their headquarters. This phase of the settlement is hopeful and promises large growth for the second year. The gymnasium and reading rooms have also been well patronized.

##### University and College.

The University of Minnesota had an attendance at its summer school of over 1,200. The enrollment for the year will reach 2,400. The new chair in the Semitic languages is meeting with unusual favor, which is indicative of a greater proportion of students looking toward the ministry.

Windom Institute has a larger entering class this year than ever before, and as soon as the trustees can give, by the aid of outside help, equipments equal to the demand, this will be one of our foremost fitting schools in all this region. Carleton College has an unusually fine lot of students this year, and while the institution very much needs more and enlarged buildings, the faculty are doing most excellent work with the tools they have in hand. Most encouraging reports come from Fargo College, and they are making the most of Dr. Dudley's coming to the pastorate of the First Church. His large experience and peculiar gifts will do much for the growth of this college.

## Admiral Kirkland's Strictures on American Missionaries.

By an American Resident in Syria.

The missionary interests of the American Protestant churches in Turkish dominions are located largely in Asiatic Turkey. The Presbyterians have as their field Syria proper and the Congregationalists Asia Minor. Since the Armenian outrages—a series of barbarities the possibility of whose perpetration makes the nation which is responsible deserving of extermination—American missions and missionaries have been in jeopardy. Not only this, but destruction of American property, violation of the rights of domicile and threatened death to citizens of the great republic who have been guaranteed protection by the home government have not been uncommon.

Turkey is a barbarous nation. The treaty of 1830, which has never been altered, between the United States and that power needs but to be read to prove that our treaty makers so regarded it. The fact that no change has been made in that treaty is convincing evidence that our modern treaty makers are of the same opinion as their predecessors. Residence in the empire of the Turk is all that is needed to assure any doubter that the United States has acted wisely thus far. America says, in effect, that her citizens shall not be handed over to a nation whose power is not sufficient to control the lawless hordes that infest it and whose courts grant justice only when justice pays the largest bribe.

Furthermore, the religion of the Turk is avowedly hostile to Christianity, and those who embrace it would today, if they dared, exterminate every Christian. The lives and property of Americans are safe within Turkish lands only so long as the Turk knows that the American Government stands ready to protect them. Let it once be the opinion of the officials that America will not demand immediate and serious redress for every injury committed against the property and persons of her subjects in Turkey, and the result would be practical destruction of all missionary efforts.

These facts are well understood by all those who know the conditions and are here thus briefly stated as introductory to some remarks concerning the widely quoted statements of Admiral Kirkland, who, as one influential journal of New York says, "is hot in his denunciation of the missionaries in Turkey."

Let it also be borne in mind that the writer of this is not a missionary, but that he knows the missionaries and their work fully as well as does the admiral, as his residence is here; and that he also knows all the admiral did for missionary or any other American interests during his enforced visit in the early spring of 1895.

On account of his position as admiral of the American fleet in the Mediterranean, and because of the threatened danger to foreigners, Admiral Kirkland was ordered to proceed to the Syrian coast on his flagship the San Francisco. That order was based on an urgent dispatch sent by our esteemed and energetic Consul Gibson of Beirut. He would not have written that dispatch had there been no cause for it. The authorities would not have ordered Admiral Kirkland to proceed to the Syrian coast with a vessel of war had they not be-

lieved Consul Gibson's statements. As one on the ground I know the consul was absolutely correct in his estimate of the conditions. The admiral came as far as Jaffa. There was no trouble there; none had been reported. Jaffa has no harbor and the spring storms were severe just at that time. The San Francisco lay off Jaffa two full days before a landing could be effected. But the admiral and his inferior officers had never seen Jerusalem and this was their opportunity. American interests of any kind might suffer, their condition was not going to be allowed to spoil the nice program arranged by those who had been sent to protect them.

On the third day a landing was effected at Jaffa. The admiral, fifteen officers and forty of the crew went to Jerusalem and spent three days in "doing" the city and its neighborhood. What they did while in the Holy City every inhabitant knows, but it is not the province of this article to detail it. Enough that it was the worst exhibition of the worst Americanism that could have been produced. The actions of the admiral himself were the amazement of all and caused a blush of shame to every American in the city.

At the termination of this "junketing" tour, for it was nothing else, they returned to Jaffa and the San Francisco steamed off to Piræus. It did not go near the seat of danger. The admiral had seen nothing of the troubles and was correct in so reporting to the Government at Washington. He wisely omitted to remark that he had not touched at Beirut to see what was the basis of Consul Gibson's fears, nor had he gone within 200 miles of the points where Americans were in danger.

The Beirut consul, however, was not to permit such an utter disregard of his opinion, or those whose interests were in his keeping, to pass. Another dispatch to the department reported this and from his pleasant cruising Admiral Kirkland returned to Syria. He was furious to have had his plans altered by so small an individual as a consul, and sent the Marblehead, Captain O'Neill, to Beirut. He himself went to Tripoli, waited for the Marblehead to join him there, having on board Consul Gibson, and together they visited the troubled places. That visit, the presence of an American man of war, evidencing thus the fact that America had not forgotten the existence of her citizens residing in Turkey, was of incalculable benefit. It was an argument the Turks, who thought the American navy was a myth, appreciated.

Quiet was restored and protection guaranteed by the local officials. But the admiral was provoked, and could not forgive the ones who had caused this unpleasant mental condition by their continued demands to know whether they were to be protected or not by the nation whose citizens they were and which had guaranteed their safety. Consequently, he sent broadcast this statement, which is as vile a libel as could well be concocted, that "the missionaries, taken altogether, are a bad lot." Let it be sufficient answer to that charge to say that Admiral Kirkland met and consulted with but three missionaries during his Syrian cruise. What it was about these

three that caused him to draw his wholesale conclusion he alone knows. The men he met were true, loyal Americans, to say nothing about their Christianity.

The fact is that among all the varied population of Syria and Asia Minor there is no class of people whose standing in the communities is so high as that of the American men and women engaged in the work of Christian missions. The people among whom they live may have little regard for their religious beliefs and practices, but for their honesty and sincerity will be heard nothing but expressions of the highest regard. As one who knows many of them personally, I can say that they are a class of men and women of whom any nation may be proud to say, "They are my people." Nor will the statement of any man who is known to be averse to missionary effort and whose statement is made after viewing the facts from the deck of a man of war, during a hasty and enforced cruise, have any effect upon thinking people.

Admiral Kirkland's assertion that "the cause of all the troubles in the Armenian affair may be traced to the temerity of the missionaries, who, relying upon the protection of the American Government, defy the local laws, and count upon diplomatic influence to secure them from punishment and even rebuke," is the assertion surely of an unguarded moment.

If American missionaries are worthy of any word of commendation in any particular it is that they are reverent in their obedience to the laws of the land. The man who makes a statement to the contrary is guilty of one of two things. Either he is ignorant or willfully untruthful. In either event he is deserving of the severest censure. Admiral Kirkland knows nothing about Armenia. He was never there. He does not know how many Americans are there, nor what those who are there are doing. He does not know that during all the late Armenian troubles not one American missionary suffered any injury of a serious nature, and that those who feared injury when they wrote to the legation at Constantinople about it were paid no attention to. Their letters were not even answered.

Admiral Kirkland's protest "against the dispatch of a war ship at every appeal made by the missionaries, most of whom are unworthy of any serious attention," sounds very fine, but it would be interesting reading if he should inform us how many such appeals have been made and, when made, how they have been answered. There hasn't been an American war vessel in Syrian waters for nearly ten years, and when an appeal was sent that brought the last one it was sent by a consul and was then met by a protest from an admiral who thought to answer it by a "junketing" tour to Jerusalem—the inner history of which, if given to the public, would make a chapter of naval maneuvers which would reflect little credit upon the admiral in charge.

Let me conclude with the remark, that if American missionary interests in Turkey are not to be cared for by the government, the missionary boards at home should be so informed. The missionaries and mission property should be disposed of and the men



and money taken where protection will be afforded. And as the United States have no other interests of importance in Turkish dominions, the diplomatic and consular service could well be dispensed with and the money required to support it be turned into profitable channels.

### A MODERN MIRACLE WORKER.

BY REV. HENRY KINGMAN.

In a back street of one of the suburbs of Denver is to be seen daily one of the most strange and impressive spectacles that this country has ever witnessed. It is that of "a multitude of sick, blind, halt and withered," standing in a long line all day in the blazing sun, waiting for the touch of a humble man, who claims to be sent of God to heal the sick in his name.

At first hearing it would seem an instance, commonplace enough, of designing fraud or of fanaticism. But only a little investigation is needed to perceive that the phenomenon—whatever its explanation may be—is at a wide remove from the commonplace, and that preconceived opinions on the subject collapse suddenly when confronted with the man himself. Men go daily to the scene of his labors prepared to make flippant remarks on the credulity of the human mind and on the multitude of the would-be healers of the past who have oscillated between pious fraud and weak dementia. Yet, so far as the writer has been able to observe, wisdom and theory forsake such men so soon as they come in sight of the strong, patient, unworldly face that looks unweariedly all day long into countenances bearing the handwriting of sin and pain, in the strong faith that "his Father" will speedily relieve much of the misery that comes to him for cure.

The man is an Alsatian by birth, one Franz Schlatter. For years he was a cobbler living unnoticed here in Denver. After this he was lost sight of until the time that strange reports came up from New Mexico concerning him. The papers reported from time to time that the city of Albuquerque was being profoundly stirred by a man claiming to be sent of God to heal the sick; that he was working marvelous cures among the poor and was regarded by the superstitious as Christ himself; that he was poor, yet refused any kind of compensation; and that he laid his hands on all who came to him, assuring them that if they had faith they would gradually recover.

Presently the healer emerged from the dimness of vague rumor into the broad glare of journalistic notoriety in Denver. It was made known that he would touch and pray for all who came to him for help between the hours of nine and four daily. At first there was an inclination to regard it as a joke—or, more technically, a "fake"—until it dawned upon the papers that, whatever it was, it was no joke. It was then taken more seriously and treated as a reprehensible imposture or a curious psychological phenomenon familiar to men of science. Finally, as at present, the personality of the man is beginning to make its due impression. The opinions of the leading physicians and clergymen of the city are sought for with interest, and recognition is conceded of the fact that, regarded from any point of view, the man is a remarkable phenomenon and his case is worthy of careful study.

He is a mediæval mystic, like that other cobbler of the past who received divine illuminations—Jacob Boehme. But he is a mystic appearing out of due time, not dimly perceived in the past, but appearing in the hard, garish light of the nineteenth century, thrown down into the strenuous, practical life of a skeptical Western city like Denver. He is an extraordinary anachronism, and in the incongruity of his presence and work in this generation lies partly the impressiveness of the scene enacted daily on that suburban back street.

As you draw near the place your attention is arrested by the number of crippled and invalid men and women who make up the throng of those going and coming on the sidewalk. A moment later you come in sight of the long line of the afflicted—for not a few of them are obvious sufferers—from old men to babies in their mothers' arms, many hundreds of them in all, waiting patiently for their turn. All of them must stand there for hours, those near the head of the line having come before daybreak. But here it is not as at Lourdes, or as at St. Annes de Beaupré. Here there is a center of attraction in the man himself, and the tremendous power of his personality makes itself felt before you reach his presence; for as you push your way through the crowd of on-lookers—men of every type, burly carters, skeptical men of the world, cynics, street loafers, weak-minded jesters who came to laugh—you become aware that it is not as other crowds; that it is perfectly silent, nay, reverential. If any man speaks, it is with serious face and in a whisper. There is no doubt that what the newspapers said is true, and that a certain awe rests upon the motley gathering. And it is unqualifiedly true that the whole scene, there in the open street, is as solemn and as decorous as those enacted before the high altar of a cathedral.

The great surprise, however, is the man's face. It is almost incredibly like the familiar artistic conception of the face of Christ. It is broader and more rugged naturally, and with untrimmed hair and beard, but those eyes are the very eyes that look out upon you from Munkacsy's great painting of the trial before Pilate. Calm, strong, far-seeing, wholly abstracted from present scenes, they are clearly looking for other things than the crowd is observant of. The mouth is firm, yet with sweetness and sadness evident. But above all, and through it all, appears the transparent sincerity and simplicity of the man, and the pure unselfishness of his purpose. No one who has seen his face ever again questions this, and you need inquire no further for the cause of the crowd's reverence. Before those eyes, out of which look love and sympathy and resolution, levity and scoffing are impossible.

He was standing bareheaded behind a plain garden fence as the people filed before him. He took the right hand of each who came and held it firmly for perhaps twenty seconds, his lips moving the while in prayer; then he dropped it, and a fresh applicant moved up into the place made vacant.

No audible word was spoken by any one while we were there, save once. The sight was a strangely moving one at best—the spectacle of his rugged strength and perfect calm confronting the poor weak ones of the earth, whose hands for a moment he held tightly in his own. They were frail,

morally and physically, many of them, and some were there whose faces, drawn with pain and with a set despair in them that yet scanned wistfully every line of the healer's countenance, made one's heart ache. Presently there reached him a little blind girl about four years old. Her mother held her up so that her tiny hand might reach the great palm that infolded it and hid it. He seemed unconscious as usual of her presence until she looked up, unseeing, into his face and exclaimed, joyfully, "This is the man that is going to make my eyes well!" Then with a start he looked down for the first time into her eyes. At once he put out his left hand and grasped hers, so crossing his arms. And then, with a tremendous intensity of gaze, he looked into her eyes for nearly a minute, praying with a fervent concentration of will that shook his body from head to foot and made his grasp so rude that the flesh of the little wrists stood up in white ridges. The bystanders thought she would cry out with pain. She did not, but talked to him caressingly all the while. Then he relaxed his grasp, the crowd drew a deep breath and the little one disappeared. A more pathetic sight than that group of three, with the on-looking crowd of publicans and sinners holding their breath and still as stone, is not often witnessed in a lifetime.

But what of it all? Has the phenomenon any significance? Is the man a harmless lunatic, utterly without power to relieve any of earth's pain, or is it possible—and this is what people ask of themselves as they go away—that he may have had given him some special though limited ministry to remind men that the conventional and the commonplace are not the only methods of God's working? These questions it is at present impossible to answer. Too little is known of the man's inner life and of the results of his work. But does he actually cure any one? Here it is possible to answer more readily. It goes without saying that certain classes of diseases, especially those of nervous origin or that may be reached most directly through a profound mental stimulus, could scarcely fail under his influence to present instances of remarkable cure. This is granted by all the physicians. Further than this, again, it is impossible as yet to affirm or to deny. Schlatter never promises immediate recovery, but only gradual healing, provided the applicant has faith. If you talk with any of the little knots of bystanders in animated conversation, you will hear of many cures, affirmed with much asseveration. No consistent scientific investigation of these cases has yet been made, and until such an examination declares that these rumors are facts we can only occupy the place of skepticism.

One thing, however, the scene sketched above should do for every Christian. For those who have witnessed it, it will ever make more real and vivid the wondrous scenes once enacted in Galilee, where the same sorrows and hopes and fears, speaking the same dumb language, cast themselves upon the sympathy of the Great Physician. But this also it does—it throws out into its unique and majestic pre-eminence the life of the One who had the power to cure our sicknesses, but whose true work was so much greater than this that the former was but an illustrative incident of his ministry to human need.



## The Place of Congregationalism in Christian Unity.

The Address of Dr. Quint, the Retiring Moderator, to the National Council

*Elders and Messengers of the Churches:* It has been decided by those in charge of the opening of this triennial session, the ninth of the series, to follow a custom of our English brethren, whereby an address, more or less extended, is demanded from the retiring moderator. This new requirement may or may not become permanent. I have, however, only to obey.

You will not censure me, I know, if for the moment I turn in memory to the hour when at Oberlin, twenty-four years ago, there came to me, as chairman of the preliminary committee of our churches, the simple duty and the great honor of calling to order the members of that first council. I see before me, here and there, one who was then present. You will certainly allow me to mention the faithful registrar, who has served us so efficiently from that period until now. But Budington, the moderator; Bacon, who preached the sermon; Ray Palmer, whose beautiful hymn, beginning "My faith looks up to thee," was sung then as now; Langworthy and Wolcott from the East; Atkinson and Dwinell from the Pacific shore; Healy from the mouth of the Mississippi, and, from the intermediate States, Finney, Morgan, Sturtevant, Andrews, Chapin, Turner, Post, Ross, Merriman, Kitchel; with Barstow, Russell Bradford, Hardy, Farnsworth, Grinnell, and the war governor, Buckingham—have all gone, with many another, from the church militant, where they fought a good fight, to the church triumphant, where they find the promised rest.

But your ranks are full today. I see in them men coming from all parts of the great land which greets the morning sun on the Atlantic shores and witnesses its setting in the waters of the Pacific; which reaches from the great Northern lakes to the salt Southern sea. I see gray-haired men, who were young in the time of that first council, grown only more strong in faith, more rich in experience, more powerful in work by the service of this quarter of a century. I see a new, a young generation, bold, ardent, enthusiastic, already achieving successes in our Lord's service, and giving promise of still more heroic deeds and still greater triumphs. But no; we are but one body, neither young nor old. We are united in Christ, in the one perpetual church, which has but one object, and which is always young and always old. We have but one experience, though more or less advanced, reproduced in every generation by the one eternal Spirit. We come together in the name and in the service of our churches, found in the cities, in the mountains, in the valleys, in the prairies, in the cotton fields and in the mines. We are one of the smaller tribes, but important interests are embodied in our more than five thousand churches and an equal number of ministers, our fellowship of six hundred thousand communicants, and the more than seven hundred and fifty thousand upon the roll of our Sunday schools.

### What Does Congregationalism Signify?

There are interesting questions agitating the Christian world, or some parts of the Christian world, which I do not care to enumerate. They are mainly controversial. I do not think we are here to discuss them. If they were to be discussed anywhere, certainly I should not feel called upon to introduce them. There is a primal thought, under Christ, which seems to belong to this occasion. This council stands before the world as a Congregational council. We are Congregational people. Our churches are Congregational. Our ministers are Congregational. Our methods in carrying on the work of the gospel are Congregational. The word seems to differentiate us from other parts of the

church catholic. What in the present condition of the church, and particularly in the desire for church unity, does Congregationalism signify? Let us attempt an answer.

Yet, first, we are not separated from the great Church of Christ by any distinctive doctrines. We affirm no provincial theologies. We hold the historic faith in common with all Christendom. The constitution of this association of churches itself declares that the understanding of the Scriptures by our churches is in accordance with the faith commonly called evangelical. It is the faith embodied in the consensus of the whole church. So greatly and reverently do we recognize the supremacy of the sublime facts of redemption, in comparison with even the most important of beliefs which distinguish any one part of the visible church from any other part, that we are at a disadvantage when we come to discuss any peculiarities of our own.

Congregationalism is almost ashamed to be distinctive, and gladly it would be merged in the undivided church, if it found the undivided catholic church in which to lose its name. It is so merged, so far as the mighty facts of Christ's royalty are concerned, and it refuses to be separated from Christians of other organized polities in the communion of faith, or in the labors of the church universal for the salvation of men.

### A Generous, Self-Sacrificing Folk.

Yet, again, while we have a particular outward order and certain methods of service which we conscientiously believe are the best for us and to which we think we have been providentially led, we do not say that this order and these methods are the best for others. Still more, we dare not exalt a system into any such prominence as to obscure or diminish the real glory of the kingdom of Christ itself, nor dare we limit in thought the power of the Holy Spirit to work through all agencies. Before the fruits of the Spirit, wherever found, we bow in reverence. Our chosen instrumentalities have, in fact, suffered from this breadth. We have dreaded, not to be called narrow, but to be narrow in benefactions and labors for the great cause. Our churches have been the favorite foraging fields of men who sought for gifts to promote individual enterprises outside of our established work, although often of the same character—enterprises which appealed to sympathy and which may or may not have been wise in inception or judicious in management. Gifts have not been niggardly, even when appeals came from men of other denominations for purely denominational use. We have established thirty-four colleges and universities outside of New England; had the moneys which our people have given to kindred work outside of our fold been given to these institutions, not one of the feeblest of ours would now be lacking the generous endowments necessary to their highest success. Had the moneys lavishly given upon personal appeals to the assistance of work which is far better done under the guaranties and by the hands of our own responsible agents, appointed by our own churches, been given to those agencies our great societies would not now be depressed by the chilling debt cloud which hangs over them.

### Denominational Self-Consciousness.

Still, there is distinctiveness of character. Else why this council? Why our history? Why our future? We are bolder than our fathers. In a proper sense we have become assertive. We have no more denials to make as to our character, and no more doubts to cherish of the safety of our system. In 1799 the Hartford North Association united in the declaration: "This association gives informa-

tion to all whom it may concern that the constitution of the churches in the State of Connecticut . . . is not Congregational, but contains the essentials of the Church of Scotland." And in 1805 the General Association of Connecticut appointed a committee to "publish a new and elegant edition of the ecclesiastical constitution of" what it placidly called "the Presbyterian Church in Connecticut." But we have ceased to be ashamed of our name. It is distinctive because it embodies a principle. It is an historical fact that professors, in the early years of our theological seminary, advised young men who were going westward to enter another denomination. They did not believe that Christians in the new settlements could be trusted with the power of local self-government. Liberty is the safety of liberty, and we have found that Christians can be left to the guidance of the Holy Spirit. Experience has demonstrated that the American idea of local self-government, which Congregationalists gave to this country, is safe in the church where it originated—originated not by elaborate constitutions which dictated the form of the church, but by the natural union of believers whose hearts brought them together for the united worship of God, the observance of the few symbols which the Master gave and communion in exhortation and Christian work. Such do we find in the apostolic days. Christians, led by the Spirit, are capable of administering their own affairs. If they sometimes err, that they see their error and voluntarily change their course is the only effectual remedy. When our churches were entirely within the sound of the Atlantic surf their very neighborhood and constant intercourse gave them essential union. But when they began their extension over broad areas more formal recognition of oneness came of itself. Experience has demonstrated to us that the natural affiliation of all churches in such organized gatherings as this present one, for discussing in Christian love matters of common concern to the churches, and for determining the best methods of broad Christian work, without power to decree or order, is also safe and effective. All this is safe because the superior power is in the Lord Jesus Christ only, the Head of the Church, and the guidance and government is by the Holy Spirit. And when Christians shall fail to be drawn together by loyalty to Christ, and shall need to be kept in their relations to one another by coercive power ruling them, let the useless form of an external and heartless fellowship vanish, and Christian order recrystallize itself under the mighty potency of Christian faith and Christian love. This is the essential idea of Congregationalism as a polity. This is, to us, the essential idea of formal unity.

Our Congregationalism came to us historically, by the way of Plymouth Rock. It came from England through Holland, where a band of exiles from their native land had kept their faith in sublime patience. One of those Pilgrims has told us of the tender words with which their pastor, John Robinson, bade them farewell, as they were embarking for the New World:

We are now ere long to part asunder, and the Lord knoweth whether ever he should live to see our faces again; but whether the Lord had appointed it or not, he charged us before God and his blessed angels, to follow him no further than he followed Christ. And if God should reveal any thing to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry: for he was very confident the Lord had more truth and light yet to break forth out of his holy Word.

If we had a human charter it would be this utterance. I know of nothing in all literature which more completely contains, or more

beautifully expresses, the germinant principles of our system. Two great facts are recognized: first, the absolute supremacy of Jesus Christ; secondly, the authority of the word of God given us in the Holy Scriptures as the historic guide of faith in that supreme Lord. I refer to it not as authoritative, but as illustrative.

#### Christ—the Supreme Authority.

The first of these, the supremacy of Christ, presents our only lawgiver. For ourselves—we do not speak for others—we do not find warrant for regarding any men or any set of men, however appointed, as having authority to prescribe other church order than that visible in the recorded history of the apostolic churches. "The kings of the Gentiles have lordship over them; but ye shall not be so," said our Lord, even to his chosen apostles. We object, not to any particular form of government which men may choose to adopt, and to which they may surrender their own freedom if they please, but we do object to any claim which demands our submission to such government. Our Puritan fathers in England did not so much refuse ceremonies and vestments because of scruples against the ceremonies and vestments, as they refused to obey those who they claimed had no authority to order the ceremonies and vestments. It was not merely some features in a ritual which they antagonized, but they antagonized the authority which prescribed any ritual as the rigid order of true worship. We hold, as they did, that any congregation of believers may worship in any ritual it finds practicable. But we hold that any congregation, whose spiritual instincts prefer the simplest utterances of prayer and song, is none the less entitled to equal recognition in the Church of God.

The sole supremacy of Jesus Christ, as the Head of the Church, strikes away the name and authority of any and every man, however great that man, in determining theology or in giving name to a sect. John Robinson, before whom those exiles bowed, in his sublime self-abnegation turned their look to Christ, and he foreknew that some other would come who would increase while himself should decrease. Christ only. We cannot assume the name of Luther or Calvin or Wesley.

#### Our Doctrine of Inspiration.

It would be needless for us to tell the world that the word of God expressed in the sacred Scriptures is to us authoritative. It is exclusively authoritative. Men have said, plainly by way of disparagement, that the church existed before the New Testament Scriptures, and gave us those Scriptures. But we recognize the fact that without those Scriptures we should not know that there was a church. We should not know even that there was a Christ. "Men spake from God, being moved by the Holy Ghost." Here are the teachings of the unerring Christ, to whose slightest word, brought to the remembrance of the apostolic writers by the Holy Spirit, as Jesus himself promised should be done, we listen in profound submission. But, for this very reason, we find ourselves obliged to refuse submission to such as claim authority to impose upon us their own creeds and confessions of faith. Our creeds, when we make them, are only our testimonies of belief. They are not statutes. We must hold to the truth, but we distinguish between the truth and the formulas in which that truth may be stated. It is a vital distinction. Even when the forms of statement of Scriptural truths made by men who placed them in logical and orderly arrangement may satisfy us, we accept them because they seem to us to express facts, and not because there is any authority for requiring us to accept them. From them we continually recur to the Scriptures for the infallible word of God. The evangelical faith we find in various confessions, but we cannot admit any one of these confessions to be authoritative or exclusive. It is easy to state the

Scriptural facts in simple language. But men have made great theological treatises, philosophical, metaphysical, inferential, which they have called confessions of faith.

The best of these forms of statement are human, and therefore imperfect in their language. They are incomplete, because human experience cannot cover the complete truth of God. They are sectional, because framed by single sections of the whole church. They are conceived in the spirit of a particular age, and, so far as thus conceived, may not be fitted to the age which follows. The truth in them is eternal; the outward expression of that truth is transitory. There is no logical ending to the search for authoritative and unchangeable creeds till we reach the Vatican.

I have quoted from the words of John Robinson that more light is yet to break forth from the Word of God. More than once has it been assumed as the significance of Robinson's expression that the Word of God itself was to be superseded. Nothing could more completely misrepresent that devout man. The light is to come from the Word of God. The Word itself is to be luminous. The experience of the church is to understand it better from age to age. The great facts involved in redemption are to stand out more and more clearly. For this very reason we have no practical use for men who would throw aside what they call musty books and parchments, and who claim direct inspiration from God. For the same reason, that of progressive light, our churches have never admitted that the philosophical creed statements of any age can possibly be a finality.

In the Tower of London there is many a suit of plate armor, headpiece and corselet, gauntlets and greaves, which covered a man from head to foot. It was the armor of the day. It did necessary service in its time. From a memorable chamber, not far distant from that tower, and equally the place of pilgrimage, went forth a mighty confession of faith some centuries ago. It was logical, riveted, powerful, sometimes terrible. Its conception of God is sublime. It was the truth wrought out in times of fire. Its influence for good has been vast. But the manhood within the armor was the real power of the armored man; and the same manhood without the iron weight was the power which in our day worked the guns on the slippery decks and marshaled the lines of musketry upon the land.

Again must I repeat the principle, in its application to creed standards, that we do not deny the right of other men to establish authoritative declarations of belief for themselves. We can even recognize some great advantage in such compact and strong digests. We do not deny the right of any men to promise allegiance to such standards, and we can see that men may derive personal advantage from the shelter of such a government and such standards. But for ourselves and in our training we would have to feel that the opinion of Lord Chief Justice Holt, in reference to a college, would necessarily apply in reference to the advantage acquired by church authority and church standards. "I am far from being such a judge," said that eminent jurist, "as shall lay any intolerable yoke upon any one's neck; but I must say if the head and members of a college will receive a charity with a yoke tied to it by the founder, they must be contented to enjoy it in the same manner they received it from him. If they will have the one, they must submit to the other."

#### Christian Unity Possible—Uniformity a Dream.

We can then readily see the Congregational position as to the outward unity of the church general of which we are a part. Under Christ's supreme authority and in the devout acceptance of the evangelical faith, visible unity is possible. But this unity is not uniformity. Each part of the Church of Christ can recognize the right of every other part to state in its own language the essential truth which all alike hold, and can properly honor

the confessions of others without surrendering its own. Each part of the church can recognize the right of every other part to remain in that form of church order to which those other parts have been led by the Spirit of God, and can recognize such a right while still cherishing its own form. Each part of the Church of Christ can recognize the right of any other part to shape its own worship ritual without in any way abandoning what ministers to its own edification. Each part of the church can recognize the conscientious convictions held by any other part as to the form of an outward and visible sign of an inward and spiritual grace, while faithfully adhering in its own practice to the method which it regards as imperative upon itself. "My brother ministers" were the significant words which I once heard the great-hearted Phillips Brooks utter at a gathering of Congregationalists; and perhaps in the same spirit any section of the Church of Christ, while reverently preserving its own outward forms, might acknowledge that a divine ordination has, through centuries, rested upon the great multitude of devout and godly men whose works show that the Spirit has borne them witness that they were kings and priests unto God. Such a visible unity may be a dream. Many would prefer that one body of Christians shall absorb all others into its own order and impose uniform rules upon the whole. But this is still more a dream than the thought of Christian recognition and co-operation. Our International Council at London, in 1891, unanimously declared its readiness for a simple federation of all Christian bodies, and our National Council of 1892 unanimously sustained this declaration. Indeed, were there to be ever accomplished a closer organic unity, this suggested course would be a necessary preliminary. That it would be a great sign to the world that the church is one church in its spirit and its aims, who can doubt?

But in the meantime we have the work to do to which God has called us. We find our duty and our privilege in the Christian nurture of children; in Christian education by Christian schools; in thorough training for the ministry of Christ; in providing the preaching of the Word for destitute places, and the erection of houses of worship for homeless churches; in touching the needs of cities with Christian hands; in the uplifting of races who cry for help, and in sending out heroic missionaries of the cross to all parts of this world. We have little machinery for this work. Such channels as seemed to have been spontaneously opened are ours, and they are sufficient. But activities are not life. We may go forward, but skirmish lines without reserves would be a failure. Increase Nether's words are true today as they were nearly two hundred years ago: "The CONGREGATIONAL CHURCH DISCIPLINE is not suited for a Worldly Interest, or for a formal Generation of Professors. It will stand or fall as Godliness in the power of it does prevail or otherwise."

What Congregationalism signifies to us is the absolute supremacy of the Lord Jesus Christ; the equality of all Christians in their relation to him; the responsibility and discipline of brotherhood in government. It does not signify to us what it did three hundred years ago, when Penry, Greenwood and Barrowe, the last of our martyrs to suffer death, died upon the scaffold for conscience's sake. But it does mean the liberty which was achieved by perhaps the greatest of our number, Oliver Cromwell, greatest of England's monarchs; it does mean the Pilgrim's idea of freedom to worship God without that union of church and state which for a time, alas, misled the sterner men of Massachusetts Bay. The Pilgrim principle of a spiritual kingdom, free and unshackled, carried forward by spiritual forces, and dependent upon the divine power vouchsafed to a willing church is the hope and prophecy of victory.



## The Home INDIAN SUMMER.

BY MARY F. BUTTS.

The year draws to its close through sweet, still days.  
From wood and field exhales a dreamy haze—  
An airy veil that trails soft lengths away,  
And lends a ghostly beauty to decay.

Like tropic birds the bright leaves waver by,  
In rustling drifts along the pathway lie;  
Where runs the lichen'd wall across the downs,  
The asters stand in ragged purple gowns.

The sleek cows crop the juicy aftermath  
Beside the brook along a lowland path,  
And on the hillside in the sun, behold  
The yellow stubble shines like stems of gold!

O days so fair, so full of solemn cheer,  
The best and brightest of the whole long year—  
A type of souls that triumph o'er decay,  
And shine the brighter as they pass away.

What different ways women have of saying yes and no! A lady comes to Mrs. A. asking a favor which the latter can grant as well as not. Indeed, in her own mind, Mrs. A. has already decided that she will do so, but she goes all around Robin Hood's barn, as the saying is, before she says yes. If it is a personal service, she recounts all the work she has to do for weeks in advance. If it is a gift of money, she gives a dissertation on the hard times and the many calls upon her pocketbook for help. If she is asked to take a place on a committee, or to do some church work, all she has done for months past, or has promised to do for months to come, with careful attention to details, is passed in review before her visitor. Of course she says yes in the end, but no wonder the patience of her long suffering friend or acquaintance is exhausted, and she exclaims, "That yes was bought at a dear price; Mrs. B's no is a positive pleasure in comparison. If Mrs. B. cannot reasonably say yes, she is so truly sorry that she cannot, and thinks so well of the enterprise or object of charity, suggests so many who can help, that one leaves her home strengthened and encouraged for future efforts. If she can say yes, it is done at once, as if she was receiving, not conferring, a favor." It costs little and helps wonderfully to meet others half way.

It is quite noticeable in all discussions concerning matrimony that money matters, in some form or another, are often ascribed as the secret source of unhappiness between husband and wife. He is prone to consider her extravagant and she resents being called to account for the expenditure of "that last five dollars I gave you." One of the best ways to avoid mutual misunderstanding and recrimination is to keep an account of household expenses and settle them together at stated times. Men, as a rule, have extremely vague ideas of the cost of details. They may know the price of coal and flour and of large items like rent, but the endless minutia which enter into the housing, clothing and feeding of a large family are a mystery to the masculine mind. The money disappears and there seems nothing to show in return. But, if obliged to go over the weekly or monthly bills with his wife, he will have a more adequate idea of what is necessary for the proper maintenance of the home. Together, also, they may see ways of reducing expenses or of proportioning the outlay to better advantage. And, more important than all else, a man's respect for and confidence in his wife are increased if he sees that she is capable

of keeping accounts in a systematic manner.

## DO WOMEN'S CLUBS INTERFERE WITH CHURCH WORK?

BY FRED A. FISHER.

In judging of any line of conduct we must ask ourselves, "What is its trend?" As we look at the great movements of the day and especially at the work of women's clubs, the place they occupy and the power and influence they wield, the question naturally arises, "Whither are we tending?" No candid observer can fail to see and acknowledge that these clubs of intelligent women, scattered all over our country, are fast becoming an important factor in our civilization. But is it possible that in this friction of mind with mind, so helpful to multitudes of women, there lurks a hidden danger all the more subtle and less likely to be detected because it comes in so pleasing a guise? Might we not paraphrase Madame Roland's words and exclaim, "O culture, culture, how many crimes are committed in thy name!"

Is it true, as the editor of one of our Western religious papers has said, that "women who once were interested in the church of their convictions, or who were, at least, in active search of a church that would represent their convictions, have unwittingly found a temporary and far less important substitute in the women's club, into which they pour their enthusiasm and thirst for reform?" In speaking of the meeting of the Federation of Women's Clubs held in Philadelphia last spring, this writer says: "There were noble utterances on dress, municipal, educational and other worthy reforms," but he adds, "Perhaps these women are in danger of overlooking the most vital leverage that presents itself to them. The best of their work is yet to be done, when they will labor to give back to the church woman's sincerity, intellectual integrity, moral devotion and self-denying zeal, which, for the time being, the clubs have done much to divert."

So the question arises and will not down, Is it true that what was begun in such good faith for the moral and intellectual broadening of womanhood is dwarfing the spiritual side of her nature, or is this note of warning sounded to rouse us to a danger which is only a possibility and not an actuality?

Many of us can testify to the good done in a community by bringing together for mutual improvement women of varying religious beliefs and of different social standing, representing the different sections of a city or town, yet all meeting on one common footing and with one object in view. And what has been wrought along other lines has often been of far more value than the mere intellectual work accomplished. We could wish, however, that in certain quarters there were less prattle about this being "woman's century" and "the dawn of woman's emancipation." The statement that all wrongs will be righted as soon as she receives the ballot is not welcome to the ears of many women, who are wearied by the refrain of "the eternal feminine." Yet the most conservative among us will admit that women's clubs are doing a grand work, only let them not usurp the place which belongs to an organization of older and diviner origin.

After all, it rests with women themselves to decide whether there shall be a cultivation of the intellect which overlooks and

shuts out the needs of the spiritual side of our tripartite nature. It remains with those of us who have pledged our love and loyalty to the church of our choice to do all in our power to bring about the time when it can be no longer said that women have found "a substitute for the church in the 'women's club.'"

## SAINTHOOD IN THE KITCHEN.

BY MRS. DWIGHT M. PRATT.

The problem of domestic service, which so perplexes many a housekeeper, would be greatly helped were the spiritual interests of the maid in the kitchen as much regarded as her physical. Care as to conveniences for work and for bodily health are necessarily attended to while higher interests are oftentimes entirely neglected.

In one of our Christian New England homes is a sturdy Norwegian girl. Brought up in the Lutheran faith she was loyal to her church and faithful to her pastor. But there was a hungering in her heart for something more than mere outward allegiance. And when a devoted Christian worker, visiting in the home, pointed the way to her Saviour she joyfully accepted Christ.

A new light came into her face and a new life into her heart. Her daily work at once gave evidence of her strong desire to honor God faithfully in even the humblest service. At her conversion she seemed to have received in a marked degree the presence of the Holy Spirit. Her kitchen was often transformed into a prayer-room and frequently was she found with her friends upon her knees in prayer to God, pleading for their salvation. At other times sweet songs of praise would float through the house with that tender vibration which comes from a heart overflowing with love and joy.

She seemed possessed with the one desire to lead others to Christ, and her afternoons out were often spent in visiting her friends to try and win them to the Saviour. Upon returning from one of these visits she gave her mistress, who was in deep sympathy with her religious experience, the following account: "I went into the home and when they talked about everything else in the world I felt so bad I had to begin to pray, and then when I talked with them about Christ they thought it strange. But don't you think that is what we ought to do? Why I can't keep still."

She had the privilege within a few days of seeing one in this very family brought to the Saviour. "Out of the abundance of the heart the mouth speaketh." Were the hearts of busy housewives in our Christian homes thus filled with the Spirit's presence they would not be able to "keep still" till earnest effort had been made to bring even their servants to Christ.

Criminally neglectful are many of even the proper oversight of the helpers committed temporarily to their care. A young girl accustomed to walk the streets in the evening, when questioned as to her reason for so doing, replied that she was not allowed to have her callers in the kitchen and she must go where she could see her friends. A class of girls coming from a part of our land noted for its conscientious, God-fearing people have the reputation of being easily led in our cities into lives of shame. It has been found that housekeepers rarely assume any responsibility



for the character or conduct of their help after working hours. This is one of the gravest defects of our domestic system. Unwarranted privileges are often given through the selfish fear of losing one's help.

A high standard of Christian obligation would remedy this evil. Personal interest in these young girls, separated from all other restraining influences, and a loving, watchful care in shielding from temptation and in leading to a better life, would develop more sainthood in the kitchen and would revolutionize our entire domestic service.

### THE UNFORTUNATE DEAF.

BY LUCY ELLIOT KEELER.

The prevalence of defective sight has made a face without spectacles or eyeglasses, constantly or occasionally worn, almost as conspicuous as is the person who walks instead of riding a bicycle, and the disability is at once recognized, sympathized with, and excuses made for such a person's occasional social lapses. There is another disability, however, almost as common, which carries no such sign manual and assistant as an eyeglass, and which subjects its owner to constant annoyance, real grief, isolation and the carking sense of being a bore. It is the disability, slight or severe as the case may be, of deafness.

This is no medical treatise, nor elaborate "hint to parents," concerning pinheads, or catarrh, or polyps in the nose, or unskillful physicians, or no-physician-at-all. It is for the afflicted one solely; nor is it theoretical, but experimental and entirely practical.

In the first place, the person who is partially deaf needs to cultivate courage. It is both weak and cowardly to allow one's self to retire into corners and solitude just because one cannot hear all that is said. To hear even a little is worth an effort, and the very effort will sharpen one's hearing, cultivate accuracy in guesswork and give practice in hearing with one's eyes. A skillful surist says that a remnant of hearing is capable of marvelous cultivation, just as the normal ear is cultivated to keenness by hunters and woodsmen. A person who for a few minutes at a time will listen intently to the ticking of a watch at a distance just audible will after a time of such practice be able to hear it at a longer distance.

Next to timidity the deaf person must resolutely put away all hypersensitiveness upon the subject. She may well follow the old mountaineer's advice about climbing the mountain, "not to care a hang whether you ever get up it or not!" "No matter if I do not hear," is a good foundation for one's hopes, because disappointment can work only the way of one's own advantage, and expecting nothing one will never be disappointed. Then, while not proclaiming it from every housetop, one gains much by mentioning the infirmity to those one meets who are unaware of it. This must not be done in funeral tones, which seldom fail to embarrass one's companion, but in a jovial, nonchalant fashion, which will bring about no awkward pause nor any superfluous sympathy.

The deaf person, however, should recognize her limitations and accede to them. Knowing perfectly well that she can hear readily when but two or three persons are near, she is foolish deliberately to seek a

confusion of tongues. She must learn, paraphrasing the old phrase, to put her best ear forward, to choose associates possessed of clear, distinct enunciation, to select a chair near her companions, to study the lip movement. She will learn, if she is bent on making the most of her opportunities, that those about her unconsciously adopt her own pitch of voice, modulation and measure of speech, and that so, in a way, she is arbiter of her own fate.

Such a one must also learn to bear disappointments without showing them. She may ask for one repetition, occasionally, of a remark, but beyond that she may best guess, or find out circuitously or remain ignorant. Continual "whats?" will make her what above all else she ought to wish to avoid, a bore—a situation in no wise mitigated by the touch of pity accompanying it. The deaf person justly hates pity.

Last of all, there lies in the hands of the deaf the resort of taking the conversation into her own hands, and it is a resort well worth trying. With a little tact one can usually bring forward a subject and hold attention to it until another is ready in your mind, and when the subject is one's own the conversation is much easier to trace. Ask questions yourself, though you must often miss the answer; show the way to your flower garden, bring out a new book-plate, tell a story, and then guess! Guess boldly, cultivate some noncommittal exclamations, a shrug of the shoulders that may mean either yes or no, and excuse yourself when endurance can stand no more. Only do strive against the unsocial mood, the hermit inclination, the won't-play attitude toward the world, for such striving means the difference between a life of sad narrowness and one of joy and helpfulness and good cheer and "troops of friends."

### MORNING-GLORY.

BY ELISE BEATTIE, ATLANTA, GA.

Happy days we spent together  
In the merry autumn weather,  
When the hickory's yellow gold  
Brushed the sumac's scarlet fold,  
And the sweetgum's fragrant breath  
Spoke of life instead of death.

When the beauteous golden-rod  
Whispered praises of our God,  
And we read the high priest's story  
In the waving morning-glory,  
Purple, blue and scarlet rare  
Of the high priest's ephod fair,  
While the mandates of our King  
Through their airy trumpets ring.

### MOTHER LAURA.

BY BERTHA L. KIRKLAND.

She was only a farmer's wife, who had seen more than thirty years of a busy mother's life on the old homestead. She had thin, gray hair that lay placidly enough around her forehead, but had still the habit of kinking daintily at the back of her neck. Looking at her delicate, shapely hands, sloping shoulders and slight stature, you would have been surprised at the energy and tireless ambition that shone steadily from her bright, dark eyes. Nobody ever missed her from her place. She always welcomed the home-comers and presided at the holiday family gatherings with the innate grace that years of hard work could not blunt or mar, and that had made

the coarser-grained individuals of her environment characterize her as "high-toned."

Like the familiar character of fiction, she had "seen better days," and the hope that sang itself repeatedly in her heart of one day selling the old place and making a home in a neighboring city, where she might surround herself once more with the possibilities of culture, put new spirit into many a hurried Saturday's baking.

Somehow she never seemed to find many breathing spaces. If there came a day in apple blossom time when she could sit down in the big rocker with the consciousness that there were no dusty corners or neglected shelves in all the roomy old house, she would suddenly remind herself of Loring's unanswered letter or a little needed advice to write to Dorothy, her ambitious girl of twenty, whose busy days at college furnished material enough for a bulky letter home every week. So the mother would get down the big inkwell, sort over the pens for one less rusty than the rest, and cover four generous pages with her graceful, free handwriting.

In spite of the craze in these days about abandoned farms, there does occasionally come a purchaser with serious intent to examine a country estate. So it happened one long, hot June day, when the darkened air of the cool sitting-room could not drive away the headache that a morning's work in the hot kitchen had brought to the little home keeper, that a stranger called at the Maxwell homestead. His businesslike attitude impressed Mrs. Maxwell at once, and she showed him into the parlor with quiet grace, waiting with a dignified bend of her head to know his errand. At his brief statement her eyes began to shine and the hope in her heart sang a "Te Deum" as she said, quietly, "I will send Mr. Maxwell to you," and went quickly from the room.

Of course there was a deal of discussion and several excursions around the farm. Meantime, the little mother sat behind the blinds watching excitedly for every glimpse of the stranger's tall hat among the trees. That queer little heart palpitation, that had frightened the children so often and always sent a look of anxious fear across Hugh Maxwell's rugged face, set up a mad fluttering that all her efforts at calmness could not subdue, when at supper her husband announced: "Well, Laura, I've sold the farm to our friend of the silk hat, and I suppose now you will take us to the city and teach us to be very fine."

Mrs. Maxwell smiled steadily at him across the table, and her cup of tea steamed away its fragrance unnoticed, while she talked of her happy plans for the future.

I think some kindly spirit must have gone before these country folks on their house-hunting trips and prepared just the right place for them, for the second weary day of searching brought them to what seemed to Mrs. Maxwell an ideal home. It was an unpretentious gray house, with dark green trimmings and every window outlined with an ambitious woodbine that did its level best to secure a draped effect at the cornices. It was on a hill, to be sure, and that heart difficulty made it pretty hard for the mother to walk up hill, but every half-hour the twang of the electric bell cut the air as the car shot by the end of the street. There was a bay window in the sitting-room that looked out on a stretch of neighboring avenue well shaded with graceful elms, and at

the farther end a grassy lawn sloped up to a dignified residence of gray stone.

Of course there had to be a week of packing and a day for good-by calls from the neighbors, the majority of whom did not fail to plant a little envious sting in Laura's care-laden mind about the "airs of city folks," but she said her farewells graciously in spite of it, and cheered her tired soul with the thought of the concerts and pictures and books with which she would satiate her longing for the beautiful in her future home.

The close of the last busy day found the Maxwells sitting on packing boxes in the desolate parlor, too tired even to talk any more about their new home and its unused comforts. They were all grouped around "Mother Laura," who was perched on the big box that held Dorothy's organ. Mrs. Maxwell couldn't tell why it was, but somehow there had been an odd little catch in her breath two or three times that day, and her hands had shaken perilously when she was taking down the big stone china platters from the top shelf in the cupboard. Once when the doctor came to prescribe for Loring's tonsillitis, he had told her that she must avoid any sudden excitement or mental strain, but about that time Dorothy was planning to enter college and there was a great deal of sewing to be done, so his serious words were forgotten in the press of work.

Like most of the hurries and worries of life, the moving eventually came to an end and Mrs. Maxwell dropped contentedly into the roomy armchair that Loring and Mr. Maxwell dragged out for her close by the bay window overlooking the avenue. Were the years of hard work beginning to tell on her, or what made it seem as if she would never get rested from this weariness that shook her slender body? But she wasn't given to thinking much about herself, so she smiled brightly at them all as she said good night, leaning only too gladly on her husband's arm as she slowly climbed the stairs to her room.

To think that this was really the home that she had wanted so long! Was it possible that Friday would not mean churning any more? And how queer it would seem not to have to get dinner for the hay-makers these hot, sultry July days. The pillows certainly looked inviting, and how very tired she was! Those strange, dull throbs of her heart seemed to cut her breath pretty short tonight, but tomorrow she would rest. And so, half dreaming, the weary little mother fell asleep.

An inquisitive tendril of the woodbine twisted itself in between the shutters of Mrs. Maxwell's window-blind the next morning and peered curiously at the slender form that lay so still and seemed to be sleeping so soundly. The sun was high and Dorothy, singing softly below stairs, was happy in the thought that for once mother was sleeping while she superintended breakfast. But by and by, as the forenoon slipped away, they grew fearful. Creeping gently up to her room, they found such a look of deep content and abiding peace on the little woman's face that they needed not the doctor's gravely spoken words, "Sudden heart failure, caused by the worry and excitement of the moving," to tell them that the spirit of "Mother Laura" had fled its tired, work-worn body to that fair country, where all her stifled longings would be satisfied.

#### "DON'T WANT TO GO TO SUNDAY SCHOOL."

A young mother, whose children belonged to that class who "don't want to go to Sunday school," and whine forth their objections in different accents of dismay, pleading, wheedling, or any form of remonstrance which seems most forcible to the youthful mind—this young mother, discouraged by the weekly battle, sought advice from her more experienced neighbors.

"Make 'em go," sternly counseled the aged uncle, who thought nothing but the wiles of Beelzebub could have induced such a state of mind in the children. "Don't coax 'em, don't argue—just make 'em go!" His cane thumped on the floor, his granite-blue eyes gleamed with disciplinary fervor, and the young mother retired in silence. This, in effect, was just what she had been doing.

She went to the minister's wife. Childless herself, she yet bore a maternal relation to the whole school, and this is what she said to the seeker after knowledge: "There never should be any question or doubt about it. Your children should expect to go as regularly as to day school, and there should be no thought of tardiness nor absence. If you had sent them early enough in life, the habit would have been formed by this time."

"But isn't three years of age early enough?" implored the mother, who had vivid recollections of leading her children into the Sunday primary class long before they could read.

She then went to her nearest neighbor. "I don't bother myself about it much," said that lady. "If Jack and Jim want to go they may; if they don't want to they just stay away. That's how it is with my children."

The mother did not feel that she had been assisted materially. She therefore sought another neighbor and poured out her heart.

"I will tell you what not to do," said neighbor number two. "Do not hire them to go. They should not be rewarded for doing their duty. It lowers the tone of the whole Sabbath."

The mother guiltily hung her head, recalling certain books, pictures and even plates of candy to be brought forth whenever a specially meritorious Sunday lesson had been presented to the teacher. She next attempted to gain advice from the superintendent. He evidently shared in the embarrassment, but said, cheerfully, if vaguely: "Boys don't like to come to Sunday school? Well, we'll try to make it so pleasant they will like it." A call from another direction hurried him away and the dreaded interview was over.

"Why don't you consult their teacher?" said a member of the family. "You visit the public school frequently, is not the Sunday instruction of equal importance?"

"I'm afraid of hurting her feelings. It will seem like criticism or reproach if I tell her the boys are not happy in her class."

"Not if she is the intelligent Christian woman she seems to be."

The mother went, and teacher and parent met on common ground. The mother confessed and deplored the lack of interest felt by her children, and the teacher set about self-examination and a search for methods which would gain attention and interest from the most indifferent child. The mother felt that a thread of gold ran through all the conversations she had held on the subject, that compulsory attendance was advisable, that it should be commenced at an early age, that the social aspect of the Sunday school has strong attractions for the young when continued on a week day, that while making the Sabbath the brightest and happiest day of the week it should not partake of the theatrical aspects of a prize to be captured or reward to be gained, that superintendent and teacher should confer together in a candid and friendly fashion, and that the pith of the whole thing is instant and earnest prayer.

Sincere endeavor, as usual, was rewarded.

## Mothers in Council.

The children of that day are the adults of this. They never deserted the Sunday school and are today faithful attendants.

E. W. F. B.

#### LOVE OF APPROBATION.

Few children are without a deep desire for the esteem of older persons. Often, especially in shy, reserved children, it is a passion that governs the whole life, subjecting the poor child to numberless torments of jealousy, painful self-consciousness and an exaggerated sense of the importance of slight blunders. Parents should recognize this desire and keep it in wholesome channels, thereby making it one of the strongest motives for forming habits that go to make up good character.

We do not realize how much it means to children—or to grown persons for that matter—to be "liked." It is not because boys and girls, from ten to nineteen years of age, do not realize that their parents wish to do what is best for them that in so many instances the confidant, the true inspirer to better living, is a man or woman outside the home. It is rather, perhaps, that the outside friend, not living close enough to be constantly tried by the many foibles and failures of youth, can keep up the unvarying atmosphere of encouraging belief in the young friends; while the parents, although hoping for the best, and believing that it may come sometime, yet apparently expect the worst of their children by throwing out warnings, when they should be pointing out the beauty of a well-developed character. It is like the case of the child who would never have put beans up his nose had he not been warned against it.

Make your child feel that you care for him, not merely because he is your child, but as a little individual, and the work is more than well begun. Every man or woman is able to be stronger and more true in the atmosphere of a friend's honest regard. How much more is this true of the child who is trying many of life's experiments for the first time, and is far more sensitive to appreciation than we remember.

Show your child that every human being born into the world has the right to have the esteem of his fellowmen, and that it lies almost wholly in his own hands whether that esteem shall be his. Of course, it may not be the highest motive to be good that people may like us, but we all know that in our secret hearts we, ourselves, wish to be esteemed. Why, then, should we not recognize this almost universal characteristic, and say that if man, woman or child tries honestly to deserve esteem, he or she has earned the right to hope for it. Not that this hope should be the one great power in life. If we recall the different points of view that Professor Drummond has suggested, we see how to reconcile two apparently conflicting ideas. If the child or young person grows up desiring to please, and thus be esteemed, it is not a growth in true individuality. Sincerity is frequently lost in the hope of pleasing. But when giving pleasure is the aim, self-consciousness has no place and the honesty of purpose shapes the whole life. Then danger of conceit grows small. Of course, in a way, this resolves itself into the truism that it is the unselfish person who is held in highest regard. But it is also true that by sincere regard we are most sure to help any one to be unselfish. It is always possible to bring up exceptions in the insatiable appetite for self-sacrificing devotion that some human beings exhibit, but in almost every instance of this kind conscience has never been awakened; and self-renouncing devotion can never enter the lists on equal terms with the true regard, friendship, liking, love, that expects of its object the best development in its power.

M. B.

At the root of spurious conservatism is thought decayed; at that of pseudo-radicalism thought immature.—Emil G. Hirsch.



## The American Missionary Association

A Survey of Its Administrative Officers and Offices



THE EXECUTIVE COMMITTEE IN SESSION.

Charles L. Mead.  
 Samuel Holmes. Secretary Ryder.  
 Secretary Woodbury. Secretary Strieby.  
 Rev. W. H. Ward, D. D. Treasurer Hubbard.  
 Rev. A. P. Foster, D. D. Rev. J. W. Cooper, D. D.  
 Rev. A. J. Lyman, D. D. Charles P. Peirce.

IT is not so very many years ago since the administration of the American Missionary Association centered in one secretary and a clerk or two, while one room of modest dimensions sufficed to serve as headquarters. The change from those early days of narrow resources and few facilities—when the one secretary, after a big day's work lasting far into the evening, would roll a wrap about him and lie down to rest on the table—to this year of grace—when the affairs of the society are conducted, as ought to be the case in every great Christian missionary enterprise, on a more liberal, though not a lavish, scale—typifies the expansion of A. M. A. activities in the last half-century. During this time the churches have learned that it pays to provide their officials with needed clerical assistance, with typewriters and stenographers and other aids whereby the business of a great concern may be facilitated.

Nevertheless, "an inside view" of the present machinery in the home offices of the society does not reveal luxurious apartments or secretaries taking their ease while subordinates perform their labor. If the force of officials has been doubled, and then doubled again, it is because the field of the society's operation has been over and over again enlarged, and because fifty letters requiring answer or acknowledgment are daily received to one in the olden time.

The A. M. A. work has grown by accretion. It was started with an undenominational charter and constitution forty-nine years ago to preach the gospel free from all complicity with slavery and caste. Its scope at first embraced both the Southern and Western States of this country and foreign countries like West Africa, Egypt and Siam, where black men in great numbers had their habitat. While the passing years have seen the abandonment of this latter phase of activity and have witnessed also its recognition as a Congregational society, as well as the absorption of four similar societies, the major purpose first uniting a few ardent souls in an organization has been adhered to unswervingly, and to the minds of most persons who know the society only in an indefinite way it probably today stands chiefly for missions to the Southern blacks. But we who have been trained in Congregational history understand how, as time went on, the society seemed forced to enlarge its original scope and to inaugurate efforts in behalf of the Indians, Chinese and mountain whites, so that today their work is better compared to a quadrilateral than to an isolated straight line.

If we keep this in mind our visit to the suite of rooms in the Bible House occupied since 1890 by the society's officials will be more intelligently begun. One who takes the elevator up to the sixth story and opens the

doors on which "A. M. A." is conspicuously written, finds himself in the presence of three or four secretaries, that is, provided they are all in at the time, which is not often the case, as one or another is traveling over the country most of the while. But a cordial welcome is sure to be extended by those who are on office duty, and one senses immediately an atmosphere of openness, fruitful activity and cheeriness in labor. The rooms themselves are comfortably fitted up and are airy and pleasant, looking out upon the busy life of Fourth Avenue. The secretaries have enough elbowroom to prevent them from jostling one another, and, distributed as they are over two or three rooms, can easily be mobilized for conference.

### THE MEN WHO MAN THE MACHINERY.

The secretarial force today consists of Rev. M. E. Strieby, D. D., honorary secretary and editor, Rev. A. F. Beard, D. D., and Rev. F. P. Woodbury, D. D., corresponding secretaries, and Rev. C. J. Ryder, D. D., assistant corresponding secretary. The Nestor of this little group, as everybody knows, is the beloved Dr. Strieby, whose praise is in all the churches; while the most youthful member of the quartet is Dr. Ryder, who, about two years ago, was transferred from the Boston office of the society, where, serving for six years as New England district secretary, he won hosts

of friends. Line the four up together and you have a force whose individual excellencies and capacities contribute different but equally effective elements to the operation of the machine. Next in point of service to Dr. Strieby is Dr. Beard, who in 1885 came to his present position from the pastorate of the American Church in Paris. Before that he was over the First Congregational church in Syracuse. Just where Dr. Strieby came from to take up A. M. A. work does not matter so much, for in the public mind he is so thoroughly identified with it that hardly one would be surprised if the facts of the case showed that he was born and bred in the A. M. A. office or, at least, in those preliminary agitations and movements out of which the society eventually grew. Indeed, the record shows that the abolition fire burned within him when a student at Hudson College, and subsequently at Oberlin College where he graduated. His outspoken position when a pastor at Mt. Vernon, O., brought a mob to his church to riddle it, because an anti-slavery meeting had therein convened. Dr. Woodbury's last pastorate prior to assuming his secretaryship was in Minneapolis, from which center he had been radiating an influence throughout the Northwest; while Dr. Ryder had a valuable preparation for his present work in his service as field superintendent of the association, which required extensive traveling throughout the Southern States. Hard workers though all the members of the

thesaurus of information upon which his colleagues draw daily.

#### THE ROUTINE OF A DAY.

First the mail and waiting telegrams are attacked, and wherever replies can be sent on the responsibility of an individual secretary he endeavors to make before the day closes. No small fraction of the bulky mail consists of reports from schools and churches, which fur-



AUGUSTUS F. BEARD  
Corresponding Secretary

nish a monthly showing of the actual condition of the 101 schools and the 205 churches over which the society maintains an oversight. These reports, it should be said in passing, are very specific and detailed, being sent on blanks prepared for that purpose and showing in the case of each missionary teacher how many days he or she has that month devoted to teaching, how many classes have been held and what branches taught, and in the case of the churches narrating, often very fully, the events of the past month bearing on the material and spiritual prosperity of the individual organization. We noticed in a sample report shown to us that the pastor of a church in New Orleans reported that for a long time he found it hard to get his people to stick to the prayer meeting topics announced in advance, but that more and more they are learning to hold themselves to it. These reports, after being carefully inspected, are filed away in great boxes where they can easily be referred to, and particulars regarding events that happened years ago can quickly be ascertained.

By this time it is probably noon, and that hour often brings a conference between the secretaries, at which the treasurer, too, is frequently present. At such conferences all



FRANK P. WOODBURY  
Corresponding Secretary

quartet are, they are always ready for a friendly chat with the chance visitor and not too preoccupied to make and recognize little jokes among themselves now and then.

#### THE DISTRIBUTION OF THE SECRETARIAL WORK.

Inasmuch as the Chinese department plays a relatively small part in the sum total of interests, each of the three other divisions or fields is assigned respectively to a single secretary, though this does not mean that he is exclusively responsible for it or alone cognizant of its affairs. Indeed, each secretary is considered an officer of the entire association and not of any single department in it, so that when one is away his correspondence can be satisfactorily handled by either of the others. But in order that a given field may be thoroughly studied and cared for, it in particular is assigned to one man. Dr. Beard oversees in particular the educational institutions planted among the Southern blacks; Dr. Woodbury gives special attention to church work among the blacks; Dr. Ryder looks after the Indians and the mountain whites; while all three are among the Northern and Western churches as much as possible as collecting agents of the society. During the past year Dr. Strieby has been largely relieved from the heavy burdens which he has borne so long and uncomplainingly, but he keeps himself busy with editing the magazine of the society and overseeing its other publications, while the Alaskan missions are still his special care. Of course, his long term of service and minute acquaintance with the field and the workers render him a perfect

association to keep its secretaries on the field as much as their office duties will permit. In this way close relations between the bases of supplies and the field of activity are established and delicate issues which it would be difficult to settle by a correspondence are adjusted through personal understanding of their precise nature and contact with the men and women at the front. For instance, on the day of our visit Dr. Beard had just returned from a long and trying tour through the South, the primary object of which was to help the schools of the association to adjust themselves to the cut-down in appropriations necessitated by the shrinkage of the society's income. It was only because he had been able face to face to talk over the situation with the principals and other teachers that he could be of the greatest service in assisting them to carry out this painful undertaking.

#### WITH THE TREASURER.

The room at the northwest end of the building is set apart for the uses of the treasurer, and here Henry W. Hubbard, as vigilant as Cerberus himself, sits over against the treasury. He had a special preparation for A. M. A. service in his two years of teaching in one of the Southern schools and in several years of important work in the treasurer's office before succeeding to the headship in 1879. He is a man eminently calculated to handle dollars and cents. He has perfected his system of bookkeeping so finely that it



CHARLES J. RYDER  
Assistant Corresponding Secretary

has served as a model for other societies. We doubt if there is a safe deposit company or a bank in the city where more exact and painstaking methods of financiering prevail. There will never be any need for Treasurer Hubbard suddenly to buy a ticket to Canada on account of faulty records.

In some respects the treasurership of the A. M. A. involves harder and more complicated labor than the corresponding position in other societies, for it must be remembered that the association owns a great deal of property in the South in the form of schools and churches, amounting to about \$900,000, while its property among the Indians is valued at about \$80,000. This necessitates the keeping of large books in which careful descriptions of such property are entered, the securing and renewal of insurance papers and other work naturally involved in the ownership of buildings and lands. Then, too, Mr. Hubbard registers with great accuracy and minuteness the receipts from every section of the country, the records showing at a glance the ebb and flow of contributions from here and there, as well as the names of individual givers. Other books especially prepared for this purpose record the location and character of investment and endowment funds, while each mission station is obliged to report to the treasurer each month its receipts and expenses with due vouchers. He, in turn, draws his check in payment of their orders when ratified, as well as makes other payments and remittances in accordance with the appropriations of the executive committee.



HENRY W. HUBBARD  
Treasurer

questions raised in the correspondence that demand joint consideration are discussed. They relate to such matters as all general and personal difficulties on the field, desired increase of supplies or workers, the gains and losses in current receipts and many little and large perplexing issues. Questions in regard to which the executive officers do not feel themselves authorized to pronounce are put one side to be submitted to the executive committee, or perhaps to be referred to a standing sub-committee.

As already intimated, it is the policy of the



In the Daniel Hand Fund a great additional trust has been committed to the society which calls for constant care and watchfulness. It ought to be more widely understood that the income only can be expended, and that according to the provisions of the trust. Some people think the Hand income ought to be used to pay the society's debt, but it is no part of the regular A. M. A. income and cannot be used as such. Certainly this great trust fund ought not through any misunderstanding to retard the flow of benevolences to the treasury.

Spick and span indeed is the appearance of this treasurer's office, and besides the vast array of figures in books Mr. Hubbard has at his tongue's end a sufficient number to overwhelm a mind less gifted than his with a genius for mathematics.

Another person who deserves honorable mention is Miss Dodge, who for very many years has rendered most valuable service. She has charge of the mailing and subscription lists of the *American Missionary* and sends out much other literature. Probably she is more familiar than anybody living with the actual names of the friends of the A. M. A. scattered all over this country. It is interesting in this connection to record what Mr. Hubbard said about the constituency of the society as a whole. "There are not," said he, "among them many large givers, but we have a great many conscience givers who con-

sponsors of the society's labors. The association has never lacked for the service and devotion of sagacious business men and eminent ministers who are willing to serve in this capacity of advisers and helpers. At present the executive committee consists of fifteen men elected in three classes of five members to each class, each class serving three years. It is made up about equally of

ments of the last month, but of all the months since the fiscal year began, together with a careful analysis of the receipts by States and districts showing in every case where there has been increase or decrease; in addition to this he sends a comparative statement of the receipts during a certain period both from donations and estates of the American Board, the Home Missionary Society and the American Missionary Association. With this splendid and thorough setting forth of the fiscal situation in black and white before each member of the committee he is all the better prepared to vote intelligently on specific points that are to be raised.

The corresponding secretaries and the district secretaries, if any are present or have reported by mail, are then given a hearing, and each presents tersely what seems to him of the most urgent importance in his own field. Next in order are the reports of the standing committees, which are four in number, and have an outlook, respectively, upon finance, the Southern field, the Indians and Chinese and on collections. These sub-committees have met at least once or twice during the month intervening between the sessions of the executive committee to consider special matters in order themselves to be able to recommend to the executive committee specific action. Thus the time of the larger body is saved, as well as sparing it inconsequential and trivial debate. Everything in the exec-



JOSEPH E. ROY  
District Secretary

pastors and business men, and the average attendance is remarkably high, especially when it is remembered that there are at present on the board representatives of five different States, though of necessity the larger number are sought in the vicinage of New York State. The regular meeting occurs the second Monday of every month, with the exception of August, and is called to order promptly at 4 p. m. The present chairman is Charles L. Mead of the Broadway Tabernacle Church, while Charles A. Hull serves as secretary. Other business men on the committee are Dr. Lucien C. Warner, Charles P. Pierce, Samuel S. Marples, William H. Strong, the dry goods merchant of Detroit, and Samuel Holmes of Montclair, who is the oldest member of the board in point of service.

The ministerial contingent is made up thus: Editor Ward of the *Independent*, Mr. Twichell of Hartford, Drs. Lyman and Behrends of Brooklyn, Dr. Cooper of New Britain, Drs. Boynton and Foster of Boston and Mr. Horr of Worcester. Together they are a very likable and competent set of gentlemen, to meet whom is a pleasure, whether gathered around their official board or later when their afternoon's labor is over around a table at the St. Denis spread with creature comforts. On



W. E. C. WRIGHT  
District Secretary

utive committee moves forward swiftly without, however, being rushed, and the members have to keep on the alert in order intelligently to follow proceedings.

The day of our visit no great dominant subject shadowed everything else, but the routine showed the remarkable variety of matters to which careful attention must be given and in regard to which wise policies must be framed. But it was interesting to see the diversity of matters demanding consideration, embracing, as they did, the request of a North Carolina school for the establishment of an industrial department, discussion of the literary features of the society's magazine; of the problem confronting the workers among the Indians of securing in the schools a higher grade of pupils; of the adoption of a plan of proportionate aiding of the society's beneficiaries and the forecasting of the effect on its Southern work of that outrageous piece of legislation, finally known as the Sheats law. But through all of that afternoon, especially in what was said by the secretaries, rang the depressing note of forced retrenchment in every field, by virtue of which the appropriations made at the previous meeting of the committee represented a cut of over \$25,000.

And just here is a good place to record the exact method of making appropriations. The society's fiscal year begins the first of every October, but as early as May the schedule of grants begins to be prepared. The basis is the reports from every school, academy, college and seminary and every church and mission as to conditions and needs with a state-



GEORGE H. GUTTERSSON  
District Secretary

tribute regularly small sums; hence our receipts represent many gifts, a fairly large fraction of which come from people outside the denomination."

#### THE WOMAN'S DEPARTMENT.

Opening out of the treasurer's office is the room from which Miss D. E. Emerson, who is at the head of the bureau of the woman's work, supervises the growth of feminine interest in the work throughout the country. Nor does she forget to put the hands of children in touch with individual mission schools so that the electric thrill of sympathy and material assistance can pass from one to the other. Miss Emerson naturally conducts a very large correspondence, with the Women's State Unions and auxiliaries, in the collection of funds through this special department, and sends many hundred dollars worth of clothing and household supplies to needy missionaries and mission schools. She, too, has had over a score of years' connection with the society, beginning her work in the South, but it is only since 1883 that the woman's department has been in existence. Miss Emerson is in much demand as a speaker, and is attractive and effective on the platform.

#### WITH THE EXECUTIVE COMMITTEE.

Busy and efficient as are secretaries and treasurer week in and week out, their labors would lack point and efficiency had they not behind them an executive committee to authorize action, to advise as to ways and means, and to stand in the eyes of the churches as



GEORGE S. DICKERMAN  
Field Superintendent

the day of our visit, after the body was called to order, a brief prayer was offered by Dr. Ward, in which we noted the specific petition that those present might regard the routine business before them as real service of Jesus Christ. Then comes the reading of the minutes, followed by the report of the treasurer, the necessity of reading which in full is obviated by his sending several days in advance of the meeting to every member a detailed statement, not only of the receipts and pay-

ment of the sum which the workers on the ground think necessary. These requests are carefully inspected by the secretaries in conference who, from a comprehensive view of the whole field, are able to pare down here and there, and then, after repeated modification and remodification, definite amounts are agreed upon to be recommended to the executive committee. Of course, the ax of retrench-



MISS D. E. EMERSON  
Secretary of Woman's Bureau

ment falls heavily, though not ruthlessly, upon this forest of requests from the field. The schedule when made up goes into the hands of the appropriation committee, which in turn, after examination, refers it to the executive committee with its own recommendations or, more commonly, refers it back to the secretaries with orders to make retrenchment in accordance with the exigencies of the situation. Even after the schedule has survived this fiery ordeal and reaches the executive committee, it often has to retrace its steps through the flames to the secretaries, who are enjoined to put in the knife more deeply here and there in order not to exceed the probable income of the society.

If it were not for the necessity of this cruel curtailment the work of the executive committee would be comparatively light and pleasant, but just at this juncture it is a severe drain upon both secretaries and members of the committee to have to turn a deaf ear to Macedonian cries from the highlands and the lowlands, from Indian schools and churches, and from the little centers of gospel light in the midst of the great darkness of Chinatown.

#### THE APPOINTMENT OF TEACHERS.

With over 400 teachers in the service of the association in the Southern and Western dis-



CHARLES L. MEAD  
Chairman Executive Committee

tricts, it can readily be seen that the securing and placing of the right men and women is no small task. Much of this work falls to Dr. Beard. The society is, from one point of view, fortunate in usually having more applicants than it can appoint. They are obliged to fill out blanks which will indicate their training and tastes, accompanying which in every case is a photograph of the individual, all of which are preserved for future genera-

tions. The association does not seek to do much more than serve as a clearing house between the presidents and principals of educational institutions and suitable teachers, though it deems best to retain in its own hands the actual appointment of teachers after consulting with the persons in charge of the schools to which they are to be sent. As a matter of fact this policy works satisfactorily, prevents rivalries in securing teachers between different schools, and brings about a higher grade of service than would be possible under other circumstances and a wider representation from the constituency of the society. As a rule teachers prefer to be the appointees of the society rather than of some principal whom they have never known. At the same time there is the fullest conference with the principals.

When the teachers are once located and at work the New York office does not attempt to manage the schools. They are governed alike by faculty or teachers, the principal having the veto power. Two things the association holds in its hands: the financial interests, to see that the appropriations are not exceeded, and the examination as to results. Teachers have the right of appeal to the secretaries, but this is seldom used. When asked, they give such counsel as they can and, in case of necessary adjustments, arrange with the local powers.

The secretaries visit these schools to stimu-



MERRILL E. GATES  
President

late the missionary spirit, to see where some are strong and some are weak, and thus in every helpful and friendly way to co-operate with the field and to protect the contributions and sacrifices of those who give. Many an earnest missionary and many an effective teacher proves to be optimistic as a financier. If there were not faithful watch and care in this direction our givers would suffer, as many givers in independent institutions do suffer for lack of this care.

The A. M. A. teachers compare favorably with teachers in Northern public and private schools, but it cannot be the salary which secures so high a standard, since they are paid from twenty dollars to forty dollars a month, the principals of the schools receiving on an average \$800 a year. Only persons of genuine consecration would consent to undergo at so small a personal recompense the ostracism and obloquy which frequently are their lot.

#### THE FINAL IMPRESSION.

After spending a day with the officials in the Bible House, one departs with a new conception of the magnitude of the enterprise in which as servants of the churches they are engaged. The visitor takes away, also, a sense of the thoroughness and wisdom with which this great trust is administered, and of the good fortune which has always attended the society in the able and self-denying men who have been its officers. The face of the magnetic and lovable Powell, who burned his life out in its service, rises before you, and another saint of God, who for a number of years was president of the society, the beloved Dr. William M. Taylor, comes also to mind. Their

mantle has indeed fallen upon their successors, for in the one who is now president, Dr. Merrill E. Gates of Amherst College, the association possesses an officer who has few equals in the skillful conduct of a great meeting and in the keen judgment which he brings to the solution of difficult problems. While in the present secretaries, treasurer and executive committee the association is blessed, as we have shown, with men whose daily drudgery is illumined by their hope in God and their love for their fellowmen of every color and station.

#### Y. P. S. O. E.

BY REV. H. A. BRIDGMAN.

Topic, Oct. 20-26. Christian Patriotism—What Does It Require of Us? Isa. 62: 1-12.

It comes easy to most Americans to be outwardly patriotic. As children we delight in firing off torpedoes on national holidays. As we grow older we are fond of boasting, especially in the presence of foreigners, of the extent and resources of this great country. And whenever a great crisis arises action, rather than talk and sky rockets, measures the strength of our patriotism. But it is also characteristic of many easy-going American citizens that when the war is over, and the immediate danger averted, they relapse into comparative indifference to the welfare of the state and community. Fortunately, however, the present is a time of a revival of patriotism, and all over the land Christian Endeavorers are spurring themselves on to do their part in securing and maintaining good government. In order that this may not be a spasmodic and short-lived movement, let us each ask ourselves solemnly this question.

It certainly demands fulfilling the ordinary prosaic duties of citizenship, even though at a personal sacrifice. These are attendance upon the caucus, voting at every election, no matter if the offices to be disposed of are only minor ones, and careful enough consideration of the men nominated to enable us to vote for the best candidates. Accepting office, too, may be just as much our Christian duty. And as for the women, it is equally their business to vote on matters in regard to which they have been granted the suffrage, and if they think they ought to have equal privileges with men, and that we shall have purer home and civic life if they are granted the ballot, then they ought to agitate wisely until they secure it. If other women think differently it is their duty to resist the suffrage movement. Indifference is hardly excusable.

Again, the Christian patriot should read at least one or two books a year that will inform him regarding the history and the basis of popular government. Nordhoff's Politics for Young Americans, Johnston's American Politics and Mr. S. B. Capen's A Revival of Good Citizenship are all excellent reading for young people. We need also something that will not only instruct the mind but will warm the blood. To effect this result what could be better than a story like Edward Everett Hale's The Man Without a Country or Charles Carleton Coffin's The Boys of Seventy-six? Judicious reading will prevent our patriotism from becoming narrow and effervescent.

One other patriotic duty is required of the young Christian today. It is that he should be awake to the great social problems of the age. Both the Old and the New Testament hold forth a clear-cut ideal of what righteousness means in national, commercial and social life. As long as men prey upon their fellowmen, as long as great abuses shield themselves behind purchased legislation, as long as selfishness and greed dominate transactions on 'change and in the markets, Christian patriots surely have a mission.

Parallel verses: Ex. 2: 11, 12; 32: 31, 32; Deut. 4: 5-9; 1 Sam. 4: 13, 17, 18; 12: 23; 17: 26; 2 Sam. 10: 12; 1 Kings 3: 8, 9; Ezra 3: 1, 6, 7.



## Closet and Altar

*Nothing can comfort me, no creature can give me rest, but thou only, my God, whom I long to contemplate everlastingly.*

The firm persuasion that all things which concern us are completely, every moment, in the hands of our Father above, infinitely wise and merciful, that he disposes all these events in the best possible manner, and that we shall one day bless him for even his most distressing visitations, such a sublime persuasion will make the heart and the character sublime. It will enable us to assemble our interests together, our wishes, our prospects, our sorrows and the circumstances of the persons that are dear to us, and present them in one devout offering to the best Father, the greatest Friend; and it will assure us of being in every scene of life the object of his kind, perpetual care.—*John Foster.*

Perfect consecration is the doorway out of the most inveterate unbelief. This is also the perfect cure for doubt.

Consider the dignity of this—to be admitted into so near converse with the highest majesty. Were there nothing to follow—no answer at all—prayer pays itself in the excellency of its nature and the sweetness that the soul finds in it. . . . They who love find much delight in discoursing together, and count all hours short and think the day runs too fast that is so spent; and they who are much in this exercise the Lord doth impart his secrets much to them.—*Leighton.*

What matter how the winds may blow,  
Or blow they east, or blow they west?  
What reck I how the tides may flow,  
Since ebb or flood alike is best?  
No summer calm, no winter gale  
Impedes or drives me from my way;  
I steadfast toward the haven sail  
That lies, perhaps, not far away.

What matter how the winds may blow,  
Since fair or foul alike are best?  
God holds them in his hand, I know,  
And I may leave to him the rest,  
Assured that neither calm nor gale  
Can bring me danger or delay,  
As still I toward the haven sail  
That lies, I know, not far away.

Almighty God, we bless thee for all thy patient care, thy long-suffering, thy tender mercy. Thou hast taken care of us as if we were of consequence to thee. Thou hast numbered the hairs of our heads. Thou hast bidden us in the hollow of thine hand, and drawn us very near to thine heart, and many a message of tenderest love hast thou addressed to us in our low estate. Thou knowest what we need—we are always needing, our want is daily, our life is a long cry of necessity, or a long moan of pain. So we would always have the Lord's fullness near, and the Lord's blessing at hand. We would not be for one moment without thee. When in bitterness of soul on account of sin let the infinite sweetness of forgiving grace be tasted. Where there is struggle against difficulty, temptation, distress of mind, body or estate, let the angel of the Lord bring more than victory through him who loved us and gave himself for us. Amen.

## ABOUT PEOPLE.

J. M. Barrie, the novelist, who is a prodigious worker, says that a day in bed refreshes him as much as several days spent at the seashore.

There is a touching sequel to Oliver Wendell Holmes's definition of happiness—"Four feet on a fender." A friend found him sitting alone in his study, not many months before his death, looking rather sad and, in response to his solicitous greeting, he said, significantly: "Only two feet now on the fender."

The mother of Robert Louis Stevenson is described as a fine-grained, wiry, active little Scotchwoman, wonderfully young looking for her years and brimful of a love for adventure. Her delight, when traveling, at the prospect of a fierce storm or any experience tinged with danger rather appalls the ordinary tourist. It is easy to explain the fondness for romance and adventure which the son had.

Carlyle's habit of preserving a moody silence whenever the fit overtook him was once rebuked by a fellow-passenger in a Chelsea omnibus. After trying in vain to induce the great man to speak, his companion, on alighting, affected not to know who Carlyle was and asked the conductor, who replied: "O yessir, I know him well enough. 'Es wot you call a littly gent—writes books wot nobody can understand. 'Es a bit off his chump, like many of those gents, but he ain't a bad sort if you take him the right way."

One of the first well authenticated utterances of Mr. Gladstone were spoken when a small boy to his nurse. She came with a dose of medicine when he was engaged with his lessons and he said, impatiently: "Take it away! How can I do two things at once?" This unlocks the secret of much of his future success. Two of his rules for work are: "Never overload your ship nor let your business overlap" and, secondly, the Scripture's injunction, "Whatsoever thy hand findeth to do, do it with thy might."

General Grant was not very fond of music, and at one time he was entertained at a house with a celebrated ballad singer, who was urged to sing. Knowing the general's indifference to music, the singer resolved to stop the moment he showed any signs of being bored. But, becoming absorbed in her own performance, the musician went through a long ballad, and, on reaching its close, General Grant rose suddenly, brushed his hand across his eyes and muttered as he walked away: "Confound your music!" And the singer considered it the greatest compliment she ever received.

You needn't pack up any worries. You can get them anywhere as you go along.—*Mrs. Whitney.*



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## The Conversation Corner.

**D**O you remember interesting letters published in 1893 from two boys in the Micronesian Islands, without doubt the most remote Cornerers on the round earth? Well, here they are in America, as shown by the letter from the Pacific Coast which our Foreman so unceremoniously omitted last week.

CLAREMONT, CAL.

Dear Mr. Martin: . . . I meant to have written to you before, but we have been very busy. We came to California and settled in Claremont, where Pomona College is. Frank and I expect to enter when we are ready. We like America very much, but I have not lost my love for Kusaie. I suppose we feel the heat more here for having lived on Kusaie, where the average temperature is about 86° in the shade. Papa has gone back to the islands for a year and will return when the "Morning Star" does, probably by April 1. "Old Baldy" (Mt. San Antonio), one of the San Gabriel range mountains, is a few miles north of us, and between four and six o'clock in the afternoon the lights and shadows on it and the other mountains near it are very beautiful. Frank and I planted some pole beans a while ago and they grew very nicely for some time, but the jack rabbits came and destroyed nearly every hill, and only the poles remain to mark the place. We have a woodpile that we work on for about two hours nearly every morning. We have about nine hundred olive and two hundred orange trees planted, and one of the orange trees has had a few blossoms on it, although it is only two years old. I inclose a blue-print of our house.

Yours truly, NED P.

Glad to hear from those Oceanica boys again. I knew that they sailed for America and had wondered what became of them. I predict a good future for them! Their experience in raising pole beans and oranges and in conquering jack rabbits and the woodpile will make them all the better students. I know that orange trees grow at Claremont, for right here on my mantel stands an orange-wood box, turned by Oliver, the "horned toad boy," whom Ned and Frank doubtless know, as also Miriam C., a more recent member from the same college town. The pretty "blue-print" shows "Old Baldy" in the distance, but so dimly that it cannot be reproduced, or I would let you all see it. By the way, if any amateur photographers wish to compete for the publisher's prize offered for the best vacation picture, they should do so soon. Some good ones have already been received, but yours may be better!

FOREST GROVE, ORE.

Mr. Martin; Dear Sir: I send you with this some specimens of Oregon mosses. I will not wait until winter to collect a more complete set, for these are only about half the different kinds. Please tell us in the Corner if there was really such a person as "Louis de Conte, secretary and page to Joan of Arc." We have been reading the papers in Harper's Magazine and some think there was such a man and some think not.

E. G.

I read the first article and judged that its form was fictitious. To make sure I wrote to an expert in such literary matters and he replied:

There is no doubt that the Joan of Arc story is all fiction.

The old Captain must have had some special caddy to stow the delicate mosses in, for they came safely and make a beautiful addition to the Cabinet, for which we thank the Oregon lady. This reminds me to acknowledge other recent contributions. A bit of sea moss from the Aleutian Islands and a phial of copper from the Calumet and Hecla mines (if your father is a business

man he can tell you about the latter!) are both from John W., Amherst, Mass. Two relics are connected with the birth and the death of Daniel Webster—a souvenir plate with the picture of his birthplace in Salisbury, N. H., from a Danvers boy, and a cone from the tree overhanging his grave from a Marshfield boy.

For sands I have a phial brought by Joe B. from

. . . the Acadian land, on the shores of the Basin of Minas,

another of sand brought by an old "forty-niner" from California—near where gold was first discovered—with here and there a flake of gold visible, and several specimens of monazite brought by the same gentleman from South Carolina. Monazite has nothing to do with money, whether of gold or other metal, but is a rare mineral, occurring in isolated or solitary crystals, and hence getting that name. (You who have entered the high school know that *mono-* is a prefix from the Greek, meaning *one, only, single*, often found in botany, chemistry, etc., as well as in more common words, like monometallic, monopoly, monogram. Can you tell why *monarch* and *monk* should be derived from that root?) This valuable mineral is found in the Carolinas, and is thus described by the gentleman sending it:

Monazite is a honey-yellow crystal, used to make a very thin white gauze to put over a gas burner to make a white light that does not flicker. Most of it is sent to Germany but some of it is manufactured into the gauze in Newark, N. J.

D. G.

I mention this more particularly because discoveries, inventions, and manufactures are nowadays so many and so quietly made that unless we look out we shall be in ignorance of the commonest things of everyday living. One other Cabinet curiosity is before me on my typewriter table, where I laid it the other day in honor of the great celebration at the new Chattanooga and Chickamauga National Park. It is a cannon ball which I picked up on the Chickamauga battlefield soon after the close of the "Civil War," as you young folks call it, and is a reminder of a very remarkable campaign in a most romantic and historic region. "Scrap" any newspaper accounts of the celebration and get your soldier-grandfathers to tell you of any incidents that will associate Chickamauga, Chattanooga, Look-out Mountain and Missionary Ridge with Grant, Sherman, Thomas, Hooker, Sheridan, Garfield and Howard.

WOLCOTT, CT.

Dear Mr. Martin: I am just nine years old. I was very much interested in reading about the Old Oaken Bucket, because my grandpa has been there since you were there and told me all about it. Mamma and my little sister Ruby have been to the seashore and stood on Plymouth Rock. Papa and I have been to Philadelphia and I saw the Liberty Bell with the crack in it. We have three rabbits, one with pink eyes. We had a big St. Bernard dog named Rollo. He weighed 170 pounds. He helped take care of us when we were little.

Your little friend, CORA K.

That is funny, for I "helped take care of" Rollo this morning, as I came home from the post office, keeping him from falling as he walked on the curbstones. He was a little boy, however, and not a dog. But I did have a (partly) St. Bernard dog, in war-time, and I named him *Bernie*, after his race, the town where I found him and General Burnside. That dog had a very adventurous career, but I cannot tell it to you now.

Miss Martin

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in high favor for Knitting. It is much used for Mittens, Stockings, and other articles of wearing apparel. One ball of size No. 300 (coarse) measures 150 yards, and a ball of No. 500 (fine) measures 250 yards. Look for the brand Florence if you want an economical silk at a popular price.

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## The Sunday School

LESSON FOR OCT. 20.

Ruth 1: 14-22.

### RUTH'S CHOICE.

BY REV. A. E. DUNNING, D.D.

This exquisite pastoral of eighty-five verses should be read at one sitting, in order to appreciate the incident which forms our lesson. It was not far from the time of Gideon that Elimelech and his family emigrated from Bethlehem to Moab because of the famine. There the two sons married Moabite girls, there they and their father died, leaving three widows. All three started to go to Naomi's home again, but she urged her daughters-in-law to stay in Moab and find other husbands there. At this point the lesson begins. It shows us:

I. *The love that conquers all things.* Ruth has undying fame because she is lovable. She is lovable because her love was so strong, so wise, so unselfish. She conquered every obstacle in her way to complete success in life. She did this, though poor, friendless, an alien, by the exercise of the simple virtues which any woman may possess. Love, spontaneous, constant, artless, pure, was her one power, and it was resistless. In studying her character we see that her love was:

1. Whole-hearted. Orpah and Ruth both loved Naomi. Both had been good wives and daughters. But Orpah's love for her mother-in-law was not whole-hearted. Her own people and her own religion had the strongest hold on her. Ruth had put her whole self into her husband's life. His family became hers, his people and his religion. I would rather have married Ruth than Orpah. When parents are divided in their religious convictions and attend different churches, their children are apt to grow up without any religion. That Ruth was the nobler and happier wife is plain from the fact that after her husband's death the ties that bound her to his home and kindred were the strongest.

2. Self-sacrificing. Ruth's choice could not have been prompted by any selfish motives. Her own mother's home was in Moab, and all her associations were there. Away in Judea were strangers only, poverty, people who disliked foreigners. But her husband's God would be there, and Naomi. She had made her choice. There were tears for her own people and her past. But her heart was with her mother-in-law, and her way was toward Jerusalem.

3. Religious. She had lived in a family where Jehovah was worshiped, and she had seen in her mother-in-law, because of her loyalty to Jehovah, a higher life than she had seen in Moab. She chose to take refuge under the shelter of the God of Israel [2: 12]. Fortunate Naomi, though she would not acknowledge it, and insisted on being called unfortunate [1: 20]. But though she had lost so much by her sojourn in Moab, she had won another to Jehovah. Let no bereaved and disappointed one think her life useless if she has been faithful to God. Who knows what fruit that life may bear which now seems barren?

II. *We see how love conquers.* Ruth took up her life in the strange land with:

1. A cheerful purpose. She did not look for any great work or high position, but she simply sought daily bread in the ordinary way. Her first step was to ask Naomi's permission to go out and glean barley as other poor women did; her next, to enter the first field she came to and begin. A heart at peace with God, making the best of one's lot, busy and hopeful, is always on the way to some victory.

2. Unselfish care for others. She devoted herself to her mother-in-law. That loving spirit gave her beauty in the eyes of Boaz when he first saw her [2: 11]. Such an affectionate disposition, like perfume, exhales its fragrance far beyond the thought of those

who, without self-consciousness, go in this spirit about their daily toil.

3. Modest gratitude. In every word she utters there is a genuine appreciation of every courtesy or favor received. Did not Naomi feel the delicate acknowledgment of kindness shown when Ruth pleaded to stay with her for life, without a hint of possible privations to be secured? When the reapers were explaining to Boaz why she was allowed to glean in the fields, they simply told him that she asked and "so she came." She just won consent by the sweetness of her character. It was her protection also from rudeness. We have known women the remembrance of whom is always associated with beauty because their characters are so lovely. Such a one can go anywhere with safety and will go nowhere where her royal womanhood will suffer. No one asks whether men and women of this sort belong in Moab or in Judea. They bear the likeness of Christ, who belongs to all nations, and they are welcome wherever he is honored.

III. *We see the rewards which this love brought.* These were:

1. Plenty in her home. The reapers needed no second prompting to "pull out some for her from the bundles." Boaz could not help offering her the roasted wheat as she sat at mealtime with the reapers. From every expedition she returned home loaded with good things.

2. Honor to those whom she loved. Naomi owed all her good fortune after her return to Ruth. The women in Bethlehem, who had not noticed her when she first came, gathered with pride around her first baby and insisted on naming it [4: 16, 17]. They told Naomi that Ruth was worth more to her than seven sons. This Moabitess became the most popular woman in the Judean town.

3. A place with the people of God. The law of Moses declared that no Moabite should enter into the congregation of the Lord even to the tenth generation. But love is greater than law. Ruth chose Naomi because she loved her, and Naomi's God because his life in her made her lovable, and Naomi's people because they were God's people, and no law could keep such love and faith away from him. She found her way by love over all barriers into Israel's fold and into the heart of one of Israel's noblest men, and became the great-grandmother of Israel's greatest king and an ancestress of the world's Redeemer. This little book of Ruth is a warrant of olden time for alien nations to seek with confidence a refuge with the living God. This is its greatest lesson.

But it has another, not less important because it is personal. It shows how any one can win place and honor with men whose heart is filled with the love of God. A young girl, in a meeting where she was a stranger, arose and declared her purpose to serve Christ. I urged her, when she returned to her home, to make known her new choice to her pastor and to unite with the church. But she replied that the church members were cold and indifferent, and the pastor would care nothing for her, because she was only a poor working girl. Yet she bravely promised to live her new life openly, and to keep company, as she had opportunity, with God's people. Not long after she wrote to me exultantly of the kindness of the pastor to her, and that the church members were "the best people in the world." Less than a year after, on visiting the town, I found her a member of the church, an officer of the Christian Endeavor Society, at home with and beloved by all the people. She had found it easy to conquer a place in other hearts when she came to regard them with Christly love. Nothing good is impossible to those in whom Christ's spirit rules.

Idleness is twofold—the one in having no calling, the other in walking carelessly in our calling. The reason for this assertion is taken from the nature of man, wherein God hath

placed two great instruments—reason in the soul and a hand in the body—as engagements of working. Besides, every gift or ability is a talent to be accounted for and improved to our Master's advantage—*Carlyle*.

### THE CHURCH PRAYER MEETING.

Topic, Oct. 13-19. Forgiving as We Hope to Be Forgiven. Matt. 18: 21-35; Mark 11: 24-26.

What is true forgiveness? Why is it so difficult? Is infliction of penalty inconsistent with it?

(See prayer meeting editorial.)

### PROGRESS OF THE KINGDOM.

#### OUR OWN WORK.

News from Alaska. Letters have recently been received from Mr. Lopp, A. M. A. missionary at Cape Prince of Wales, Alaska, containing a cheering report of the mission in all respects. He writes: "In many ways this has been the most successful and prosperous year which we have experienced in our Arctic work. We have enjoyed our usual good health, both our school and our domesticated reindeer have prospered, and we now have some Christian Eskimos to sympathize with us and assist us in our work." Last winter the natives showed unusual interest in religious teaching, and special services were commenced in the spring with the aid of some of the workers from the Swedish Evangelical Mission on North Sound. For a season meetings were held in the schoolhouse day and evening, with such satisfactory results that our missionaries were enabled to start a Sunday afternoon prayer meeting, and Mr. Lopp says: "God's Spirit has surely been working in the hearts of this people and we trust many of them will be ready for baptism when the long-looked-for minister comes." The total enrollment at school has been 142 and the average daily attendance 108. Mrs. Lopp has also conducted private classes of the advanced pupils and instructed the girls in knitting and sewing. The mission's herd of reindeer now numbers 174. Some changes are soon to be made in the personnel of the workers at Cape Prince of Wales. Mr. and Mrs. Lopp are to return to their home in the States in a few months and the resources of the A. M. A. make it seem best not to send out other missionaries at present. The Government has appointed, at its own expense and under its own control, two teachers to carry forward the work. They have already reached the mission station, and Mr. Lopp reports that he is well pleased with them and feels confident they will be successful.

Jubilee of an Indian College. The Pasumalai Institution of our Madura Mission has had a jubilee celebration this fall, since it was in 1845 that the theological seminary, started three years previously, was transferred from Tirumangalan to Pasumalai. Now the institution has several departments, embracing a college, high and middle schools, normal school, practicing school and theological seminary, and there are at present 351 students under the instruction of three American missionaries and twenty native teachers. During the half-century \$30,000 have been expended in buildings and about \$100,000 in its support. An endowment is now sorely needed, and a movement looking toward this end is already on foot in connection with the jubilee celebration. Dr. Washburn, the principal, reports that nearly all the mission agents have contributed towards it a month's salary, which they have paid in installments during the past three years. The seminary is much larger this year than ever before, there being twenty-seven men besides ten women under instruction.

Who Next? Among the names recently added to the General Howard Roll of Honor is that of a lady missionary in Turkey, who promptly responded to the appeal made at

Saratoga by sending \$100, slowly accumulated during twelve years and laid by for an anticipated trip to Palestine. In a letter accompanying the draft to the C. H. M. S. this unknown friend makes light of her sacrifice, saying: "I have never seen the time I could properly leave pressing school work to go and the money had better be doing good in a cause most sacrificially precious and important as viewed by every American engaged like myself in the foreign missionary work." It is pleasant to see such an expression of practical sympathy between the home and foreign fields. Moreover, the question arises, Are there not many others who have money lying idle which would "better be doing good" in this cause?

#### THE WORLD AROUND.

**Woman's Work Recognized.** The English Church Missionary Society has been taking some important steps looking toward the better organization and development of woman's work. Negotiations have long been going on between the C. M. S. and the Church of England Zenana Missionary Society, regarding their mutual relations. These organizations are entirely separate, unlike our American Board and Woman's Board, although they are supported by the same constituents and work in close co-operation, the woman's society undertaking to supply women missionaries for the C. M. S. fields. In view of the new development of woman's work in connection with the C. M. S. itself difficulties have arisen. Unfortunately, it was impossible to agree on a plan for consolidation, which seems most desirable, but the very agitation of the question is a hopeful step. However, the conservative old C. M. S. is recognizing the value of woman's co-operation as never before by the appointment of a ladies' consultative committee, with whom the women missionaries shall be in personal touch. Nine women of experience have been chosen for this service, all of whom are also on the ladies' candidates committee, a larger and distinct body. Moreover, it is also proposed to create the new office of lady secretary for the woman's department, to be a connecting link between these bodies and the society's executive.

**A Novel Missionary Circle.** We have already noted in these columns a growing tendency on the part of the students of missions to consider carefully such recent events as bear some relation to the progress of the kingdom of our Lord, and to take advantage of the foreign articles of current interest which appear in the secular weeklies and monthlies. Nor is this attention to current events noticeable alone in the missionary periodicals. Missionary meetings are being made more attractive by this new feature, and we have recently heard of a "current topic reading circle," organized by the young people of a Presbyterian church in Philadelphia. This circle aims to promote interest in and knowledge of missions at home and abroad, and confines itself to the study of such current topics as relate to missionary countries or to home activities. An executive committee assigns topics and suggests sources of information several days before the monthly meeting. In this connection we may call attention to a new department in *Life and Light* entitled *Side Lights from Periodicals*.

**Bright Prospects in Korea.** From the standpoint of the missionary the outlook in Korea is bright, a wondrous change in conditions having taken place within a few months. According to Dr. Avison, a Presbyterian missionary in charge of the hospital at Seoul, the former indifference of the people has given way to a willingness to hear the gospel, which amounts in some cases to eagerness, and large congregations can be gathered without difficulty. One of the most encouraging features is that some of the leaders in the government have declared their conviction that only as the Christian religion permeates the mind of

the people can Korea expect to be lifted out of her deplorable condition. Very significant, too, was the action of the king last winter in giving an audience to Bishop Ninde of the Methodist Church, during which he expressed his gratification that so many American missionaries had been sent to Korea to teach and to heal his people and uttered the hope that many more would come. This seems to establish the fact that there are no longer any restrictions to preaching the gospel in this land. Both the king and queen when sick place themselves under the care of medical missionaries, and quite recently all the missionaries in Seoul, together with other foreigners, were invited to a banquet given by the king.

New centers are being occupied by the small mission force on the ground, while there is every prospect that Pyeung Yang, which was the center of the brutal persecutions of native Christians early in 1894, will be made a place of residence for foreigners and thus thrown open to the free entrance of the missionary. At this latter city may be seen the first railroad built in Korea, a twenty-one inch tramway running from Pyeung Yang, a distance of fifty miles, to Cheung Nam Po, where it is expected a port will be opened. Japanese Buddhism is beginning to assert itself at the capital, which has been invaded by a large number of Japanese, and a new Buddhist temple will soon be seen arising on the site of an ancient marble pagoda in the center of this city. In view of the present opportunity the missionary force in Korea seems pitifully small.

#### CURRENT THOUGHT.

##### AT HOME.

Josiah Flynt, which is the *nom de plume* of a young American who has made the study of tramps his specialty, says, in the *October Century*: "The American tramp does not work as a rule, but I know that he does want to be free from liquor and, if this can be accomplished, I feel safe in saying that he will go to work. . . . The principal causes or sources of vagabondage, as I understand them, are the love of liquor, the love of wandering, the county jail, owing to the promiscuous herding of boys and homeless wanderers with criminals, the tough and rough element in villages and towns, the comparatively innocent but misguided pupils of the reform school. . . . The non-enforcement of law is the nursing mother of vagabondage and misguided and misapplied charity its base of operations."

President Thwing of Adelbert is not enamored of "the dead hand." His discussion of the endowment of educational institutions question, in the *October Forum*, may be summed up in these sentences: "The good men of A. D. 3895 will have more wisdom for administering a trust made 2,000 years before than any man living in 1895 can suggest to them. . . . The agency through which wealth—be it \$10,000 or \$10,000,000—is most certain of doing the most good, to the most people, for the longest time and in the widest realms, is the college and the university."

Lafcadio Hearn has an article in the *October Atlantic* on The Genius of Japanese Civilization which deserves most careful consideration. "All that Japan has been able to do miraculously well has been done without any self-transformation; and those who imagine her emotionally closer to us today than she may have been thirty years ago ignore facts of science which admit of no argument. . . . The Japanese cannot, even though they would, give Europeans their best sympathy. . . . Generally speaking, we construct for endurance, the Japanese for impermanence. . . . From Aryan India, through China, came Buddhism, with its vast doctrine of impermanence. . . . Before a Western man can move he has many things to consider. Before a

Japanese moves he has nothing to consider. . . . Ability to live without furniture, without impedimenta, with the least possible amount of neat clothing, shows more than the advantage held by this Japanese race in the struggle of life; it shows also the real character of some weaknesses in our own civilization. It forces reflection upon the useless multiplicity of our daily wants. . . . Earthquakes seem to condemn Japan to perpetual simplicity in building. . . . Japan has given proof irrefutable that enormous development is possible without any stability at all."

Prof. J. W. Jenks, in the *American Journal of Sociology*, discussing Guidance of Public Opinion, holds that it is probable that "the feelings of people, as determined in good part by consideration on subjects of politics, of morals, of business, etc., have so modified the opinions expressed by the preachers themselves, and have so reacted upon the feelings of the theological leaders, that our present dogmas, as believed by the public, are rather the results of conflicts of pew *versus* pulpit than of the direct action of the pulpit over the pew."

The sporting editor of *Harper's Weekly* says: "The racing board of the L. A. W. should have the undivided and earnest support of every individual wheelman and every athletic and bicycling club in the United States in its effort to stop Sunday racing. The day is recognized in America as one on which to suspend the usual entertainments of the week; respect to tradition and sentiment ought to be sufficient to suggest its observance to all right-thinking citizens and clubs. But throwing aside all question of the mere propriety of holding races on that day, the bad policy of flying in the face of popular disapproval should suggest itself to all those that are interested in the continuance of clean sport. Even 'promoters' of sporting enterprises cannot be indifferent to the short-sightedness of pursuing a course which a very large majority of the sight-seeing public does not approve. The mere novelty may attract a certain class of Sunday idlers for a time, but this class is not, as a rule, a truly sporting one, nor one that, even in a mere pecuniary sense, pays in the long run."

Propos to our suggestion that it would be true economy for the American Board to keep one of its secretaries constantly in the field, *The Watchman* says: "Upon the officers in Boston is put a responsibility which they cannot properly discharge for the reason that they lack adequate information. There was some grumbling a few years ago when Secretary Mable visited our stations, but every one whose opinion is worth anything knew then and knows now that that visit was of the greatest benefit. It would be a good thing to keep one secretary in the field all the time, not the same man, but to require of each secretary a year's foreign service in rotation."

##### ABROAD.

Dr. R. F. Horton, in *The Christian World*, commenting on Hugh Price Hughes's suggested compromise on the school question, says, speaking for evangelical Nonconformists: "We have objected to the tyranny of church schools—not because they pinch our consciences, but on principle. . . . When I object to have my child taught baptismal regeneration, but do not object to the doctrine of the Trinity, shall I, because the church consents to surrender the first, join with the church in forcing the second on the Unitarian, who conscientiously objects to both? . . . Who are these Unitarians, agnostics, Jews and infidels? They are my brothers, who possess the same rights as I do myself."

Haste and distrust are the sure signs of weakness, if not of cowardice. Just in so far as they prevail in any life, even in the most heroic, the man fails, and his work will have to be done over again.—Thomas Hughes.



## Literature

## BOOK REVIEWS.

## MORALITY AND RELIGION.

The Kerr lectureship, founded by bequest of Miss Joan Kerr for "the promotion of the study of scientific theology in the United Presbyterian Church," was favorably introduced to the world last year through the volume on *The Christian View of God and the World*, by Dr. James Orr, professor in the United Presbyterian College, Edinburgh, and recently special lecturer in Chicago Theological Seminary. It is high praise to say that this second series of Kerr lectures on *Morality and Religion* does not fall below the first in value and interest. The author, thus for the first time brought to the notice of the public on this side the sea, and announced simply as Rev. James Kidd, minister of Erskine Church, Glasgow, is not to be confused with Benjamin Kidd, the writer of a more brilliant and adventurous, but less scholarly and profound, essay on Social Evolution.

The subject of his lectures has long been the theme of practical and philosophic discussion, and is now gaining rather than losing importance. The present volume is, on the whole, the most thorough and satisfactory treatment of this great question. It is a thoughtful, able and useful book and yields apologetic results of great value, for its main outcome is to vindicate the sovereign dignity of religion and expose the shallowness and inefficiency of an ethical culture which has lost the vision of God.

Parts I. and II. are given to analyses of the nature and assumptions of morality and religion; Part III. to an exposition of their mutual relations; IV. to a verification of results by comparison with the testimony of Christ. The ethical investigation issues in the main proposition that the aim and ideal of morality is the self-realization of man as a rational being placed in social relations, and already indicates that this moral ideal is unmeaning and unattainable on the principles of naturalistic ethics and implies God as its source and the condition of achievement. The parallel analysis of religion in the second part reaches the grand conclusion that the essence of religion is "reverence for the best and highest known or conceivable by us," and that this sentiment utters itself in two characteristic forms—adoration, whose expression is worship, and aspiration, or self-renouncing endeavor to grow in likeness to, and thus to enjoy communion with, the object of religious reverence.

In the third division the mutual relations of morality and religion are drawn out at length on the lines thus foreshadowed. The end of morality is self-realization; of religion communion with God. Morality has its spring in religion, while religion inevitably issues in morality. While pressing his contrast between the two the author seems for a time ensnared by the too easy hypothesis which grounds the distinction on a difference of faculties peculiar to each, namely, feeling and will. It is too late in the day for any such mechanical dissections. A profounder psychology, mindful of the integrity of the soul, has shown that in both morality and religion thought and feeling and will are operative. The real distinction, as the exposition proceeds to show, is in the difference of spheres and objects of the two. Morality has to do with our relation with the world; religion

with our relation to God. The ideal of the former is obedience to law, of the latter fellowship with a person. This third part is the best portion of the book, combining with independent speculative power a mastery of the best thought of recent writers who have labored in the same field.

The vigor to which the style of the writer, sometimes too ponderous and diffuse, can attain is illustrated in the closing sentence, in which he declares his capital conclusion. "Divorced from morality religion will become a sickly sentimentalism, or a fitful superstition, from which true, healthy, virile natures will turn with contempt as a caricature or delusion. Divorced from religion morality will become a calculating prudence, whose only principle is self-interest, or a sly expediency which will debase instead of elevating men."

The argumentative value of the fourth section is almost overshadowed by its merit as a study of the teaching of Jesus, untrammelled by convention or tradition. It has been welcomed by competent authorities as an important contribution to the Biblical theology of the gospels and encourages the hope that the author will return for more than this incidental incursion into a field which he so richly furnished to work. Of the whole book it may be said that, apart from its main theme and argument, it will be found highly valuable and entertaining as a collection of well informed and suggestive critical essays on moral philosophy, comparative religions, the philosophy of religion and the ethics and theology of Christ. [T. & T. Clark. Imported by Charles Scribner's Sons. New York.]

## RELIGIOUS.

Rev. F. B. Meyer, who has rare gifts as a devotional writer, is the author of *Christ in Isaiah* [Fleming H. Revell Co. \$1.00]. The sub-title of the book is *Expositions of Isaiah 40-55*. These twenty-eight short sermons might more fitly be called meditations on Christian experience suggested by passages from Isaiah 40-55. The author finds typified, in the return of the Jews from Babylon, the scenes in the sufferings, death and exaltation of Christ by which our redemption was secured. These pages are profoundly spiritual and practical and will be the means of deepening the religious life of many. It is a book to keep on one's table to think on in quiet hours.

Rarely have we found a book which enters more profoundly into the secret experience of one's consciousness of the guilt of sin and of Christ as having made a full atonement for sin than the little volume by Rev. John Thompson, D.D., *Jesus My Saviour* [Fleming H. Revell Co. 60 cents]. The writer's purpose is to lay emphasis on the death of Christ, his blood washing away our sins. The view taken is that Christ is in law the sinner's substitute, and that the sinner's acceptance of Christ's sacrifice makes him at peace with God. The book deals with deep things, and those who may not agree with its positions but who wish to be followers of Christ will, by reading it, find themselves refreshed, uplifted and perhaps persuaded that they have not yet measured the meaning of "the sacrificial death of our Lord Jesus Christ."

Rev. H. T. Beebe has written a small treatise, *The Christian Sabbath* [Wesleyan Methodist Publishing House. 50 cents], to show the false position of Seventh Day Adventists. The author appears to have written

much on chronology and the Jewish calendar, and he has extensively examined the Bible and the writings of the fathers. But many who agree with his reverence for the Sabbath and his contention that it is essential to the moral life of our republic will find difficulty with his premises. He believes he has proved that the Patriarchal Sabbath and the Lord's Day are the same—the seventh day of the week, and that the Mosaic Sabbath was the sixth day. Being confident that the first day of creation was the first day of the month Tisri, 4713 B. C., his calculations are exact.

## STORIES.

*Zoraida*, by William Le Queux [F. A. Stokes Co. \$1.50], is a tale of mystery and blood and battle and murder and love that ought to satisfy the most avaricious appetite for romance. The scenes are laid in Algiers and the great Sahara. The heroine is a being of perfect beauty in garments of gauze, who sways by her will the Arabs of the desert and is in love with an Englishman whom she repeatedly rescues from direful fates. The final illustration reveals her reclining beside a tea tray in an English drawing-room, with her handsome husband standing beside her, smoking a cigarette. The atmosphere of the harem and the desert is well reproduced and the descriptive power of the writer is considerable. The book, we believe, has already had a large sale in England.

*The House with Two Doors*, by Alice Eddy Curtiss [Cong. S. S. & Pub. Society. \$1.25], is a collection of short stories of great sweetness and tenderness, with an underlying tone of deep religious feeling. After struggling through the rank growth in a part of the wide field of literature, we come on this little patch of bloom, fragrant as the breath of clover. Keeping the Feast is full of helpful suggestion to those in sorrow, being full of touching beauty, as is *The Green Room*. It is needless to particularize; each story has a beauty of its own to repay the reader for its perusal.

Mr. Thomas Hardy's story, *Two on a Tower* [Harper & Bros. \$1.50], is brought out in a new edition. It was first published about thirteen years ago. Its heroine falls in love with a young man eight years her junior while her husband is absent. She meets him frequently at night in a tower where the young man is studying astronomy. The death of her husband in Africa having been announced, she arranges a secret marriage with her lover. Later the authentic news of her husband's death arrives, but it occurred after her secret marriage. To save for her lover a fortune bequeathed to him on condition of his remaining single, she refuses to have the marriage legalized, and then, to save herself from disgrace, she accepts and marries a bishop, who thus becomes the reputed father of her unborn child. A few years later the bishop dies and the young man returns to claim her and to make her his wife. The shock of joy is too great for her and she dies in his arms. Mr. Hardy is a master in describing the emotional relations between the sexes, and he delights in analyzing the feelings of a woman who for passion's sake or love's sake often places herself in situations where discovery would bring shame. In this story he has so arranged his plot as to relieve the two leading characters of being legally criminal, while they know that if their relations with





## News from the Churches

## Meetings to Come.

**BOSTON MINISTERS' MEETING.** Pilgrim Hall, Monday, Oct. 14, 10 A. M. Speaker, Rev. Walcott Fay. Subject, The Spiritual and Social Tendencies of the Church.

**FOREIGN MISSIONARY PRAYER MEETING** in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

**WORCESTER CENTRAL CONFERENCE,** West Boylston, Tuesday, Oct. 22.

**OHIO WOMAN'S HOME MISSIONARY UNION,** at Mt. Vernon, O., Oct. 10. The program includes an address by Mrs. Sydney Strong, president of the union, and talks from workers in the various home missionary fields.

**ANNUAL MEETING OF AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, BROOKLYN, OCT. 15-18, 1895.**—The eighty-sixth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Brooklyn, N. Y., in the Academy of Music, beginning on Tuesday, Oct. 15, 1895, at 3 P. M., and closing Friday noon, Oct. 18.

In accordance with a recent vote of the board entertainment will be given most cordially to the following classes of persons: missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the woman's boards and corporate members and their wives. Each applicant is requested to give the name in full, with title (Rev., Mr., Mrs., Miss), and state to which of the invited classes he or she belongs. Cards of introduction and assignment will be sent to those arriving as soon as practicable.

Persons accepting the above invitation for free entertainment must send their names before Sept. 20. Applications received after the above date will be cared for so far as the resources of the committee will allow. All others, including ministers and honorary members, who desire to attend will, so far as practicable, be assisted in procuring places of entertainment, either free or at reasonable prices, on immediate application to the undersigned. Terms at the hotels and boarding houses will vary from \$3.00 to \$1.50 per day.

The various traffic associations, covering most of the territory from the seaboard to the Mississippi, but not north of Chicago, will grant a rate of a fare and a third to those attending the meetings, subject, however, strictly to the terms and conditions of the respective associations. Such tickets will be issued on the certificate plan, by which purchasers will pay full fare going to Brooklyn, and must ask for and procure of the agent selling the ticket a PRINTED certificate of the fact that they have done so, which certificate will be used by a special agent of the railroad at the place of meeting. Persons intending to avail of tickets on the certificate plan are requested to communicate immediately with the undersigned, who will send a circular with all conditions and information relating thereto.

Any further information will be cheerfully furnished on application to Joseph E. Brown, Chairman General Committee, 123 Kensem Street, Brooklyn, N. Y.

**AMERICAN MISSIONARY ASSOCIATION.**—The Forty-Ninth Annual Meeting of the association will be held in the First Congregational Church, Detroit, Mich., beginning Tuesday afternoon, Oct. 22, at three o'clock, and ending Thursday evening, Oct. 24. On the evening of the 22d the annual report will be delivered by Rev. William Hayes Ward, D. D., followed by the communion service.

Hospitalities will be extended to all officers of the American Missionary Association, to all speakers at the meeting, all pastors and missionaries present, all life members of the association and all duly accredited delegates who will send their names in advance of the meeting to Rev. MacH. Wallace, 418 Lincoln Avenue, Detroit, Mich. Carriage and the Russell Hotel will receive guests of the association from \$1.50 per day up, according to location of rooms, the Hotel Normandie from \$2.00 to \$3.00 per day, and the Wayne Hotel (directly opposite the Michigan Central Depot) at \$2.00 per day. Each applicant is requested to give the name and address in full, with the title (Rev., Mr., Mrs., Miss).

Railroad facilities will be granted to persons attending our annual meeting on the following roads: Boston & Albany, Boston & Maine, Fitchburg Line, New York & New England, New York, New Haven & Hartford and the Old Colony System. Railroad associations granting the favor are the Trunk Line, Central Traffic, Railway Association of Michigan and the Southern States Passenger Association. These associations cover most of the States east and south of Chicago. These roads will grant a rate of a fare and a third to those attending this meeting who comply with the required terms and conditions. The purchaser will pay full fare going to Detroit and must ask for and procure of the agent selling the ticket a printed or written certificate of the fact that he has done so, which certificate will be used by the ticket agent of the railroad at the place of meeting. These tickets will be good till Oct. 24, and the certificates must show that the full tickets to Detroit were purchased between Oct. 18 and 23. Any further information on this subject may be obtained by addressing Rev. MacH. Wallace, 418 Lincoln Avenue, Detroit, Mich.

## STATE MEETINGS.

Nebraska, Crete, Oct. 21-23.  
Connecticut, Waterbury, Second Ch., Nov. 19.

## Benevolent Societies.

**THE CONGREGATIONAL HOME MISSIONARY SOCIETY** is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

**WOMAN'S HOME MISSIONARY ASSOCIATION,** Room No. 32, Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

**AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,** Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Sweet, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 133 La Salle St.

**WOMAN'S BOARD OF MISSIONS,** Rooms 1 and 2 Congregational House. Miss Ellen Cairuth, Treasurer; Miss Abbie H. Child, Home Secretary.

**THE AMERICAN MISSIONARY ASSOCIATION,** Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 133 La Salle St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 10 Bible House, New York City.

**THE CONGREGATIONAL CHURCH BUILDING SOCIETY.**—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 50 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

**CONGREGATIONAL EDUCATION SOCIETY.**—(Including work of former New West Commission.) Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. S. F. Wilkins, Treasurer. Offices, 19 Congregational House, Boston, 151 Washington St., Chicago, Ill. Address, 10 Congregational House, Boston.

**CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.**—Contributions used only for missionary work. Rev.

George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

**MASSACHUSETTS BOARD OF MINISTERIAL AID.**—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quins, D. D., Congregational Library, 1 Somerset St., Boston.

**MINISTERIAL RELIEF.**—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

**THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY,** established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

**THE BOSTON SEAMAN'S FRIEND SOCIETY,** organized 1877. Chapel and reading room, 287 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven, is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Knowl, Corresponding Secretary, Room 22 Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover St. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

## PASSING COMMENT.

The missionary wave which is soon to roll through Connecticut from one end to the other cannot but swell the treasury of the American Board by a large increase, for it will be directed by men who know the situation and know the State. It will be done as thoroughly as a complete scouring of the State can do it, and it is a welcome movement in Connecticut, and will therefore receive unusual co-operation from pastors and people. If the plans can be carried out, 315 churches will be reached by this effort. Other New England States would certainly greet an opportunity to respond to a like appeal.

Experience of many another church has shown so clearly the advantages of minute preparation for evangelistic work that it is safe to say that the success of a series of meetings of that nature depends largely on a careful introduction. This is the season of enlarged work and many churches are anticipating great awakenings. Let the ground first be prepared with the same care that the harvest will be reaped.

Every pastor would be pleased to represent his church on the General Howard Roll of Honor. Of course the churches do not need to be reminded that theirs is the privilege to add new names. They do not have to wait for such occasions as that mentioned among Vermont items.

Strength from union is the aim of a new plan in a western Massachusetts church. Through the idea, every suggestion of new work may be easily laid before every branch of the working force in the church.

The work in one church in an Ohio city can almost be characterized as cosmopolitan. A recent service in an Indiana church also trends in that direction.

The North Carolina brethren are rejoicing in new strength. Congregationalism, it seems, is well adapted to any climate and to all races.

There is an inspiring suggestion in that recent patriotic service of a Maine church.

## THE NORWOOD PULPIT FILLED.

The installation of Rev. C. F. Weeden as pastor of the church in Norwood, Mass., last week Tuesday was impressive and inspiring. A large council heartily indorsed the proceedings of the church in the afternoon and the expectant congregation which gathered in the evening was not disappointed. The choir sang with fine effect and all the music was of a superior character.

Rev. Lewellyn Pratt, D. D., preached on "Christ in you the hope of glory." His discourse was solid, eloquent and uplifting. The installing prayer of Rev. A. B. Bassett was a

beautiful plea for the welfare of people and pastor, and services were continued on the same high plane by the hearty participation of other brethren.

The church edifice has recently undergone extensive additions and repairs and presents today as finely an equipped building as could be desired in suburban Boston. The spirit of enterprise, of fidelity and of loyalty among the people is the assurance that the promise of prosperity will be fulfilled.



REV. C. F. WEEDEN.

Mr. Weeden is a native of Providence, R. I. Before entering college he spent four or five years in business, which served as a valuable preparation for his later vocation. He was educated at Amherst College and Hartford Seminary, graduating from the latter institution in 1887. Since that time, until his call to Norwood, he has been over the church in Colchester, Ct. He is a welcome addition to the clergy of "greater Boston."

## FOREIGN MISSIONARY RALLIES IN CONNECTICUT.

What is believed to be the most thorough missionary canvass ever made in any State is now being arranged for the churches in Connecticut in behalf of the work of the American Board. A committee of pastors and representative laymen has the matter in charge, in connection with Secretary Creegan of New York.

The plan is to keep some ten or twelve missionary speakers moving through the State during the three weeks following the annual meeting of the Board, these speakers to be separated into three companies week days and to unite upon the larger cities on Sundays. In this way forty-five week day rallies will be held at important centers. The entertaining churches will invite neighboring churches to join in the services. It is expected that every Congregational church in the State will thus be reached. Afternoon and evening services will be held on week days. On Sundays the various churches will be supplied with missionary speakers in the morning, with women's meetings and union mass meetings afternoon and evening.

The list of speakers is a brilliant one, including such able and devoted missionaries as Drs. H. Blodgett and C. Goodrich of China, Rev. J. K. Browne of Turkey, Drs. J. H. De Forest and Berry of Japan, Rev. and Mrs. Hazen of India, Mrs. Logan of Micronesia, Secretaries Smith, Daniels and Creegan, Drs. Webb, Plumb, Horr and Mr. Hall of the Prudential Committee and Mr. Pitkin of the Student Volunteers. A full list will be published later.

The committee in charge reports a most cordial response on the part of pastors and churches. The American Board has a strong hold in the old commonwealth, where it was organized and held its first annual meeting and which furnished its first president and recording secretary. A great missionary revival is anticipated as the result of the undertaking.

## NORTH CAROLINA STATE MEETING.

The conference held its seventeenth annual meeting in Dudley, Sept. 26-29, Rev. C. C. Collins being moderator and Rev. F. W. Sims scribe. The opening sermon was by Rev. W. D. Newkirk, from the text, Isa. 62:1. The reports of the churches were encouraging. Most of them have enjoyed revivals and several received large accessions. Fifteen new organizations were admitted with an aggregate membership of 528, adding fully fifty per cent. to the strength of the conference in one year.

In Bible study the book of Daniel was discussed with much interest. The book reviewed was A Modern Paul, and Sawayama's urgent appeal for self-support in all our churches aroused earnest discussion, favoring constant striving to this end. Other themes discussed were The Importance of Constant and Thorough Preparation for All Christian Workers, by Rev. S. S. Sevier; and How to Reach Young Men and Win Them for Christ, by Rev. S. P. Smith. Prof. F. S. Hitchcock gave a rousing address on Industrial Education, illustrated by a great variety of articles and tools of wood and iron, showing what a trained boy of sixteen can do. Rev. C. C. Collins gave a helpful Bible reading.

One evening was given to the Women's Missionary Union, Mrs. A. W. Curtis, president. Twelve societies reported \$223 raised, an advance of \$166 over last year, and \$30 more were contributed through the Woman's Board. Miss L. S. Cathcart gave an intensely interesting account of missionary life in Micronesia.

At the Sunday School Convention twenty-five schools reported 955 regular attendants. Papers were given on How to Teach Intermediate Classes, The Duty of Parents to the Sunday School and What Should Be the Aim of All Sunday School Teaching? Four applications for approbation to preach were considered and two for renewals by teachers having charge of churches. After patient examination it was decided to approve their work but not to grant formal approbation, except where there has been most thorough study and preparation. A strong resolution, condemning the excursions which are proving such a snare to the colored people in the South, was unanimously adopted.

One of the last sessions was given, as usual, to stirring, five minute speeches on temperance, not forgetting tobacco and snuff, against which the colored Congregationalists are a unit and an example to other churches south. All the services were largely attended and on Sunday the people came from ten miles around, crowding the meeting house to its utmost capacity. Rev. S. S. Sevier preached on Christian Progress, and the Christian Endeavor meeting was well attended. Reports were given from most of the societies in the State and a resolution was adopted to call a convention for organizing a State union in Raleigh, Nov. 7. Rev. G. S. Dickerman preached the last sermon on the Progress of the Kingdom, as illustrated by the parables of the mustard seed and the leaven, after which the Lord's Supper was administered. The conference will meet next year in Haywood.

A. W. C.

## THEOLOGICAL SEMINARIES.

## Andover.

The Senior Class has elected H. H. Walker president, G. M. Ward secretary and H. G. Megathlin treasurer. These officers also serve as the executive committee of the Andover Seminary Pulpit Supply Association, which undertakes to answer requests for occasional supply from pastors or to send men on application as candidates to vacant pastorates.

The Society of Enquiry has chosen H. H. Walker, president. The annual reception will be held at the residence of Professor Moore, Oct. 9. A promising program has been adopted for the year's work.—Professor Harris meets the Middle Class at his

home each Monday evening for the study of the theological aspects of English literature.

## Yale.

The faculty and upper classes tendered the incoming class a reception on the evening of Oct. 2, in the Lowell Mason Social Room. Addresses were made by Professor Fisher, President Dwight, Mr. Grant of the Senior Class and Mr. Deane of the Junior Class.—Exercises will be discontinued Oct. 15-18, and most of the students and faculty will attend the American Board meeting in Brooklyn.

## Oberlin.

Professor Bruce spent a day in Oberlin last week and gave two addresses, one on Christ in Matt. w, Mark and Luke, before an audience of seminary students and townspeople, the other before all the students of the college on the Scottish Student. He spoke of the home from which he comes, his manner of life at the university, and what the university does for him. The talk was full of personal reminiscence and helpful thoughts which made it a memorable hour for the 1,300 students who heard it.

## CONFERENCES AND ASSOCIATIONS.

N. Y.—The Susquehanna Association met in West Warren, Oct. 1, 2. Among the subjects were: Mistaken Ways of Praying, and What Shall Be Done with Unworthy Church Members?

O.—Marietta Conference met in Moss Run, Oct. 4-6. The sermon was by Rev. C. E. Dickinson. The topics were: Pastoral Work in a Country Parish, Religion and Politics, Consecration, C. E. Work, Sunday School Work, Christian Education, and Reading.

Io.—The Council Bluffs Association in Harlan, Sept. 23-25, discussed: Motives and Contributions, Reverence, The Outlook for Church Union, Helping New Converts, Relations of the Church to the College, The Pastor and the Council, Evidences of Salvation and The Congregational Way in Iowa. The sermon was by Rev. J. H. Skiles. Addresses were given by Miss Yeomans of the A. M. A., and by Secretary Douglass.

The Grinnell Association met in Prairie City, Sept. 24, 25. Rev. C. C. Harrah preached the sermon. The missionary societies were represented by the pastors and the women of the W. B. M. I. and the W. H. M. U. The topics under discussion were: Forces Making for Evil, Forces Making for Good, Methods of Conducting the Finances of a Church, The Divine Standard for the Christian Ministry, The Sunday School of the Future, Revivals and The Y. P. S. C. E.—Its Methods and Results.

At the meeting of the Northeastern Association in Waucoma, Oct. 1, 2, the sermon was preached by Rev. D. L. Hilliard. The topics were: Sunday Observance, The Home and the Sunday School, The Polity and Mission of Congregationalism, Are There Too Many Organizations in the Church? The Christian Endeavor and the Commonplaces of Life, and Why Should the Working Man Stand by the Church?

The meeting of the Mitchell Association in Osage opened with a sermon by Rev. G. H. Wells, D. D. One session was given to the Endeavorers, and also Sunday school work was given due consideration. Under missionary topics the Sunday School Society and the Home Missionary Society had a hearing. The women had as their topic The Minister's Wife. An evening was given to the question What Do Our Churches Most Need? Answers given in five short addresses were: Consecration, Fellowship, United Effort, The Spirit of Benevolence and Better Preaching.

The Sioux Association met in Sheldon, Oct. 1, 2. The meeting was characterized by fresh topics and strong papers. Kidd's Social Evolution and Heron's Christian State were reviewed. The topics were: Truths to Be Emphasized by the Pulpit, Weak Points in Our Polity, Are We on the Verge of a Revolution? How Can the Church Best Curtail the Evil of Intemperance? The Outcome of the New Woman Movement, An Evangelistic Laity, The Average Church Member as an Exponent of Christianity, Personal Consecration the Need of the Hour.

KAN.—The Central Association met in Carbondale, Sept. 24-26. The meeting was unusually strong, spiritually and intellectually. Among the topics were: A Social Study of the Country Parish, Church Records, How to Prepare and Use Them, Christian Socialism, A Notable New Book, Epochs in Jewish History and Life. Washburn College was represented. Superintendents Broad and Bush spoke on their respective themes—home missions and Sunday schools.

S. D.—The Yankton Association was held in Beresford Oct. 1-3. The Pioneer Church assisted in providing for the delegates. The sermon was

preached by Rev. A. M. Pipes. Pres. H. K. Warren spoke on The Work of Yankton College. Much interest was shown in Sunday school work. The women's hour was full of interest. Other topics were: Christian Control for the Church, Character Sketch of Spurgeon as a Preacher, Benevolent Contributions, What May the Churches Do for Higher Education and The Home Missionary Society.

## CONGREGATIONAL CLUBS.

VT.—The second meeting of the Ascutney Club was held in Hartford Sept. 25. Professor Adams of Dartmouth gave an address upon Congregationalism.

## NEW ENGLAND.

## Massachusetts.

BOSTON.—Garrison Memorial. The church held a meeting in Berkeley Temple last week and adopted the discipline and by-laws of the Old South Church.

CHELSEA.—Central. The field day of the C. H. M. S. was held Oct. 3. Representatives of twenty churches were present. In the afternoon the pastor, Rev. C. E. Jefferson, presided and the topics were: Our Work at Home, Six Weeks on the Frontier and The Home Missionary Problem of Today. The stereopticon in the evening gave pictures of immigrants at home and in this country, of city life in the slums and of the poor whites in the South.—First. Evening services in the auditorium were begun last Sunday, Mr. G. W. Leitch beginning the series by an illustrated lecture on Missionary Work in India. The large congregation was highly delighted by his talk, and it will be repeated twice in the city this week. This winter the evening services will be made attractive by special music by a quartet and chorus, and will merge into meetings of an evangelistic nature with after meetings. The topics of the sermons will also be suggestive of earnest work for non-churchgoers.

WOBURN.—First. "Old people's day" was celebrated last Sunday, and the large congregation included many persons of advanced years. Dr. Daniel March preached and a number of aged ministers had a part in the service.

MARLBORO.—The resignation of Rev. W. F. Stearns last Sunday was received with deep and general regret, caused as it is by his ill health and interrupting as it does pastoral relations which have been mutually agreeable and profitable. The fruit of two years' labor is seen not only in more than forty additions to membership, but in a quickening and unifying of the church and a broadening of its influence throughout the community. It will be good news to Mr. Stearns's many friends that his physician is confident that a year's rest, now imperatively ordered, will enable him to resume ministerial labors.

SALEM.—Crombie Street. Rev. J. W. Buckham recently observed the fifth anniversary of his settlement and gave a delightful reception to his people. The quiet, faithful work of this pastorate is proving a strong power for righteousness in the "old city of peace."

BEVERLY.—Washington Street is happy in the ordination and installation of Mr. W. A. Bacon, Oct. 1. His examination was highly satisfactory. The sermon by Dr. Arthur Little on the Obligations of the Church upon Men was a vigorous presentation of the theme, and the charge by Rev. W. F. Bacon, father of the pastor, was apt and tender. Mr. Bacon enters upon his work with hopeful prospects. A troublesome debt has been canceled and the church looks forward with encouragement.

LOWELL.—John Street. Rev. G. H. Johnson asked his congregation recently if the time had not come when the church could move forward from the basis of hard times in their finances, and his response was an offering amounting to \$1,000 for the winter's work.

WESTBORO.—Pres. M. A. Breed of Benzonla College, having resigned his office, has accepted a call to this pulpit. He begins his labors here Dec. 1.

CLINTON.—First. On Children's Sunday 518 members of the Sunday school were given a penny each to multiply it for the benefit of missions. Last week Sunday, on Rally Day, returns were called for and the total receipts were \$172.90. The session was one of great interest and the ways in which the pennies were invested were many and novel. Of the whole amount \$50 goes to support a native preacher in India, \$25 to establish a Sunday school in the West and the remainder is as yet unappropriated.

SPRINGFIELD.—At a second council held for the examination of Mr. G. W. Solley for ordination, the result was favorable for the candidate. He has formerly been a preacher by license from the Meth-



odist church. By a large majority the council ordained him. Rev. D. N. Beach preached the sermon.—*First*. Individual communion cups were adopted at the last midweek meeting. Suggestions were also put forth for a church cabinet to be composed of the officers at the head of the various departments of the church work. The membership of the church is 924, a decrease over last year owing to many deaths and dismissals.

**EAST CHARLEMONT.**—The chapel built and paid for the past summer was dedicated on Sept. 27. Six neighboring pastors shared in the services. The pastor, Dr. L. E. Whiting, and wife now seek a needed rest in a journey to Iowa.

#### Maine.

**WESTBROOK.**—The parish house, recently completed at a cost of \$7,500, is generous in its appointments, containing twelve ample rooms for Sunday school and social purposes. It did admirable service at the recent large State Conference. The pastor, Rev. S. N. Adams, begins his third year with the church this fall.

**PORTLAND.**—*St. Lawrence Street.* For several years this church has been accumulating funds for a new edifice. A decided advance has been made by the recent purchase of a conspicuous corner lot for \$3,500. There is a wide field at the eastern end of the city, and new appointments will make rapid expansion possible and certain, because of the aggressive spirit which has always characterized the pastor, Rev. A. H. Wright, and his congregation. The ministers of the city are preaching generally on temperance, owing to the present lax enforcement of the prohibitory law. The mayor has been petitioned by leading citizens to close all places of illicit sale of liquor.

**GORHAM.**—A reception at ex-Governor Roble's residence was held to celebrate the fifteenth wedding anniversary of the pastor, Rev. G. W. Reynolds, and wife. A pleasant occasion and several valuable gifts honored the anniversary.

**ANDOVER.**—The special meetings, in which the Methodist church also united, under the lead of the Cummings Brothers, were well attended and resulted in quickened interest and several conversions.

**SACO.**—*First* held a special service devoted to the public schools. Teachers and others made addresses and singing by a chorus of school children was a feature of the meeting.

Repairs and repainting are in progress on the meeting house in Sweden.—A new meeting house will be erected this fall in Eustis.

#### New Hampshire.

**PEMBROKE.**—The Emily P. Eayres Chapel has been completed and will soon be dedicated as a memorial of one whose liberality made its erection possible.

**NORTH HAMPTON.**—*Union Chapel* is to be replaced by a new and larger structure, because of insufficient size to accommodate the average congregations. Summer residents have made liberal subscriptions for this purpose.

**MARLBORO.**—The Literary Circle has resumed its sessions at the parsonage. It will first take up *The Divine Comedy* of Dante under the leadership of the pastor, Rev. J. S. Colby.

**LEBANON.**—*First.* The 126th anniversary was celebrated last Friday. During its whole history the church has had only seven pastors. Reports from the various departments were encouraging. Rev. E. T. Farrill is pastor.

#### Vermont.

**BRATTLEBORO.**—*Center.* The first of a series of home missionary rallies in the State was held here Oct. 1. At the fellowship meeting in the forenoon the sermon was preached by Rev. G. F. Chapin. In the afternoon Mrs. Caswell and Messrs. Shelton and Ward spoke. About \$240 were raised, \$210 for a golden wedding present to place the names of Rev. Dr. A. H. Clapp, a former pastor here, and Mrs. Clapp upon the General Howard "roll of honor."

**WHITING.**—The interior of the church edifice has been improved by a metal ceiling, new wainscoting, a rearrangement of the pews, and a removal of the organ to the right of the pulpit. A furnace was put in a year ago. The total expense is about \$600. The house was rededicated Sept. 22.

**FRANKLIN.**—Encouragement has lately come to the church in a gift of \$600 from a former resident of the town in memory of her mother, an old-time member of the church. Part of the money is for interior furnishings in the meeting house.

**WESTMORE.**—The church has received a new silver communion set from Mr. and Mrs. G. L. Grow. A communion table has also been purchased by subscription.

The church in East Barre acknowledges a gift of \$180 from their friends in Derry, N. H., for the new building.—In Chelsea repairs in the interior of the meeting house are to follow those recently finished on the outside.

#### Rhode Island.

**NEWPORT.**—This month occurs the 200th anniversary of the commencement of Congregational work in this city. The *United Church*, of which Dr. Thatcher Thayer was so long pastor, will celebrate the event fittingly. The present pastor, Rev. R. W. Wallace, is giving a series of historical sermons in regard to the anniversary, each covering a period of fifty years.

**PROVIDENCE.**—*Central.* About 100 women gathered in the parlor last Sunday to welcome back their teacher, Miss Ruth Haskell, after her 210 days of travel abroad. In a familiar talk she told them of the Sundays of her trip.

#### Connecticut.

**TRUMBULL.**—The society has voted to proceed at once to repaint the meeting house inside and out, to put in new heaters and replace the present seats with more modern ones. The changes contemplated are much needed and will add much to the comfort of the congregation.

**HARTFORD.**—*Fourth.* Rev. H. H. Kelsey has been giving lectures on good citizenship applied locally. They were largely attended and much talked about. Mr. Ned Murphy and Mr. J. G. Woolley have been speaking for the past two weeks at various places in this vicinity in the interests of the no license campaign now at issue.

**BRISTOL.**—A collection recently taken for the C. H. M. S. amounted to \$384.

**SHELTON.**—Having just completed a new edifice the church is now contemplating the erection of a new parsonage on the adjoining lot.

**LITCHFIELD.**—*Atlanta University* receives \$95 from this town as the results of an entertainment recently given in the meeting house by the University Quintette. They also netted \$50 at New Britain.

**NEW HAVEN.**—At a recent meeting of the ministers of the city it was decided to invite Rev. B. Fay Mills to conduct a protracted series of union revival services.

**MOHEGAN.**—Members of the New London Mission have given helpful aid to this church and there is a good interest. Five persons were received to membership recently. Rev. J. W. Dickson is pastor.

#### MIDDLE STATES.

##### New York.

**BROOKLYN.**—*New England.* Work opens under encouraging circumstances. The fire of two years ago has proven a blessing in disguise. The pastor, Rev. Alexander Lewis, preached a series of sermons last spring to young men which attracted considerable interest, and frequently fifty or sixty young men were present. The large number of them permanently present is a hopeful sign. The cent-a-day band connected with the Y. P. S. C. E. has just sent, as the result of their vacation offering, \$25 to the boys' school in Caesarea, Turkey.

**NORFOLK.**—A three days' meeting was held of late which resulted in a number of hopeful conversions.

**EAST ROCKAWAY.**—*Bethany.* This summer the church assumed self-support, and an addition has been built to the main building for an infant classroom costing \$600, and paid for by money raised by the women's society. The pastor, Rev. T. S. Braithwaite, and his wife gave a reception recently to the congregation, which was largely attended. Mrs. Kincaid, president W. H. M. U., recently visited here and an auxiliary was formed.

**BINGHAMTON.**—*First.* Last week Miss Bella W. Hume spoke on Institutional Church Work Among the Colored Population in New Orleans. On the next evening a musical entertainment was given for the benefit of the helpers' committee, which works among the city poor.

#### THE SOUTH.

##### District of Columbia.

**WASHINGTON.**—*First.* The pastor, Rev. S. M. Newman, has returned after an absence of three months, during which the audience-room has been closed for repairs. The portion of the congregation which remained here during the summer was accommodated in the social room. Prof. Isaac Clark served during the summer to the great acceptance of all.

#### THE INTERIOR.

##### Ohio.

**TOLEDO.**—*First.* Through the Sunday school and C. E. Society several pastors and missionaries are

aided in work among the Hungarians, Poles, Germans, Syrians and Italians in the city.

**SPRINGFIELD.**—*First.* Rev. G. S. Anderson is supplying the pulpit for an indefinite period, with apparently good results. The congregations are well maintained, the Sunday school, Endeavor Society and woman's work being carried on with spirit and energy.—*Lagonda Avenue.* Rev. Ralph Albertson, after four years of arduous and efficient work in building up an institutional church, has resigned, much to the regret of the people. His work was much too severe for him and a rest was imperative. The church is in excellent financial and spiritual condition. He will spend the winter at his old home on Long Island.

**COLUMBUS.**—*First.* Dr. Gladden is delivering an interesting series of Sunday evening lectures. Among the subjects are: Why I Am a Congregationalist, Why I Believe in the New Theology.—*North* is hastening its new building and will be able to occupy it about the beginning of the year.—Extensive preparations are being made for the coming of Evangelist Mills to this city next month.

#### Illinois.

**MARSHALL.**—A summer revival has stirred the whole town, about 400 hopeful conversions being reported. Rev. S. G. Lamb has received into the church twenty-four new members. The tent services were conducted by Evangelist Williams.

**ABINGDON.**—Rev. F. G. Smith is supplying the DeLong church fortnightly in the afternoon, the service involving a fourteen miles round trip in a carriage. His own work is prospering well.

**ELMWOOD.**—The church sustained services in the three months' vacation of its pastor, Rev. E. S. Pressey, who is again on the ground.

**VICTORIA.**—Rev. C. F. Van Auken is conducting special revival services with good interest in this rural corner.

#### Indiana.

**MICHIGAN CITY.**—*First.* The meeting house has been closed three months for repairs. On being opened a union evening service of the three Congregational churches of the city was held and was largely attended. Addresses were made by Rev. Carl Freitag in German, Rev. A. Lundberg in Swedish, and Supt. E. D. Curtis. The building has been roofed over again, newly frescoed throughout, re-carpeted and additional heat and lighting apparatus furnished for the institutional rooms. The expense, a little less than \$2,000, has been borne by Mrs. C. B. Haskell, a devoted member.

**WASHINGTON.**—Rev. Rockliffe Mackintosh has recently conducted an evangelistic campaign here and in Cannelburg. Many persons have been converted and the mining churches have been raised to a higher plane.

#### Michigan.

**ARMADA.**—Rev. J. H. Ashby has resigned to take a trip to England, where he will visit his parents for six months or more. The church regretfully complies with his action, but has requested him to become its pastor on his return. He has served here six years.

#### THE WEST.

##### Iowa.

**ROCK RAPIDS.**—Rev. W. B. Pinkerton has been given an eight months' vacation for study at Harvard. Nine members were received into the church Sept. 29. The building has been painted and other improvements to the amount of \$225 have been made this summer.

**SHELLOCK.**—The church gives promise of a successful year under the ministry of Rev. Mandus Barrett, who has been there since Sept. 1.

**CORNING.**—Funds have been raised for a new building to be erected next spring. The present meeting house has been recently repainted and otherwise improved. At a recent "fireman's day" the women served meals and netted \$80 for their building fund.

#### Minnesota.

**FAIRMONT.**—During the five years' pastorate of Rev. R. S. Cross, the church has been brought to self-support, a parsonage secured and a church organization formed in Granada largely through his influence.

**GRANADA.**—Mr. C. T. Halbert has spent four months at this church, visiting extensively and supplying some outstations. Mr. J. H. Hjetland is succeeding him for the present.

**BRAINERD.**—*Second.* Rev. G. F. Morton is doing some general work in the newer regions to the north, and finds a cordial reception in communities where he has ministered.

**SPRING VALLEY.**—*First.* After a united effort led by the women of the church, a new pipe organ has been secured. It stands on the left of the pul-

pit and is of polished oak. Plans are now in hand for the enlargement of the meeting house.

#### Kansas.

**MAPLE HILL.**—This rural church is gaining strength in the congregations and Sunday school. The zeal of the people is thus overcoming the hindrances which have arisen from the widely scattered members.

**ST. MARY'S.**—The church is in a flourishing condition. Thirty persons have united with it during the year. The Ladies' Aid Society has been active and has rendered substantial help financially.

**CHAPMAN.**—Besides the regular Sunday services the church maintains a Senior and Junior Y. P. S. C. E., a kindergarten department of the Sunday school and a week day kindergarten, a Ladies' Aid and a Missionary Society, a midweek prayer meeting and a teachers' meeting. The pastor, Rev. W. C. Wheeler, preaches also in Enterprise on the afternoon of the second and fourth Sundays of the month.

**SEABROOK.**—Since its recognition on May 24, the church has given fifty dollars to benevolent objects. It maintains two Sunday schools with a membership of 125, a Senior and Junior Y. P. S. C. E., a Ladies' Union with home missionary branches of work, and a midweek prayer meeting with an attendance of fifty. There is also a well-sustained prayer meeting in connection with the branch school.

**DOVER.**—The church now has a membership of 95. Its congregations are large, and it maintains a flourishing Sunday school, a Senior and Junior Y. P. S. C. E., a midweek prayer meeting and a women's missionary society. A "Pansy" Club has for its particular object the advancement of the material interests of the church, and, though having but twelve members, has been instrumental in securing new hymnals and lamps, and plans to purchase a new organ.

**CARBONDALE.**—The church building has recently been painted. The Sunday school is large, the women's society is active and helpful, and every department of the work is unusually flourishing. The present membership is fifty-four.

**CLAY CENTER.**—Loss of population and repeated crop failures have weakened the church financially, but it has good congregations, a Sunday school averaging seventy-five, two Endeavor Societies and a well-attended weekly prayer meeting.

**MANHATTAN.**—In continuing its usual progressive work the church has recently paid debts amounting to several hundred dollars. It is especially active in missionary lines, taking collections every two months for the benevolent societies in order. A good work is being accomplished for the students in the State Agricultural College located there.

#### Nebraska.

**FRIEND.**—This church, which has been a long time pastorless, has completed arrangements with Rev. A. N. Dean to supply it steadily on Sunday mornings.

**FAIRMONT.**—Rev. A. A. Cressman, who has been ill since his return from his vacation in the East, is on the way to recovery. His wife has been an invalid for years and has been a great sufferer.

**CURTIS.**—Rev. C. W. Preston has not yet fully recovered from the overwork of last winter in connection with relief matters, but he and his wife expect to remain here, taking care of Curtis and Stockville. Mrs. Preston conducts most of the services at the latter point.

**HOLDREGE.**—The evangelistic meetings, led by Rev. C. W. Merrill, are progressing and there is promise of a thorough work with large results.

**LINCOLN.**—*Fine Street.* A recent Sunday morning service was in charge of the Woman's Missionary Society and took the form of a thank offering service. Various aspects of the home and foreign work were presented and the offering was for home and foreign missions.

#### New Mexico.

**BARELAS.**—This suburb of Albuquerque has a population mostly Mexican. No church exists except Catholic, but the Educational Society has for several years conducted a flourishing school. A Sunday school has been organized this fall with seventeen members, who are taught by the teachers of the day school. The teachers were urged by the parents of the children not to start a Sunday school for fear the priests would try to break up the day school as a consequence, forbidding the children to attend. This has been the experience in other schools and may be expected here. They will tolerate the school if no religious work is attempted.

**WHITE OAKS.**—Rev. S. V. Dilley closed his work

Aug. 1. Since that time the Y. P. S. C. E. has conducted the evening services successfully. This is an excellent field for work and the church needs a pastor.

#### Arizona.

**NOGALES.**—Rev. J. H. Heald, about completing his third year as pastor, has not been absent from the field a Sunday, and has missed but one Sunday on account of illness.

**PRESCOTT.**—This church has recently received as a legacy property valued at nearly \$1,500. The pastor, Rev. T. D. McLean, is giving a series of Sunday evening addresses on Capital P's of Character. No evening services were held during the summer, but the attendance at morning service was larger than usual.

#### PACIFIC COAST.

##### California.

**SAN FRANCISCO.**—*Park.* During the five months' pastorate of Rev. J. A. Cruzan twenty-one persons have united with the church, which is greatly in need of a house of worship. —*Olivet.* The closing service of Rev. H. H. Cole's four years' labor was characterized by a crowded house and an earnest spiritual meeting. Many persons testified to the blessed seasons of uplift during the pastorate and three took a new stand for the first time. During this pastorate more than 100 members have been received, the most of them on confession. One-half as many have been dismissed, but the church is doubled in numerical strength. The church has also been freed from debt and the benevolences are increased in number and amount. The last two years the church has been self-supporting.

Superintendent Wirt reports offerings to the C. S. S. and P. S. of \$901, exceeding last year's amount by nearly \$200. —*The Young Ladies' Branch of W. B. M. P.* raised during the year just closed about \$1,000.

##### Washington.

**SEATTLE.**—*Plymouth.* Rev. W. H. G. Temple is about to begin a series of sermons on The Home. He says that they will be sermons and not lectures. —*Edgewater.* Rev. J. T. Nichols is preaching on Sunday evenings on Bible Characters. Large congregations testify to the interest in the themes.

**SPOKANE.**—*Pilgrim.* Rev. Jonathan Edwards and this church, one of the four of which he is pastor, have decided to erect a building.

**WALLA WALLA.**—The Myra F. Ellis memorial fund of \$25,000, starts off with a subscription of \$1,000 from the King's Daughters of this city.

#### WEEKLY REGISTER.

##### Calls.

ADAMS, J. R., to Bevier, Mo. Accepts, and has begun work.  
ADA MS, Sam H., Jamestown, N. Y., to Clifton Springs. Accepts.  
ATKINSON, Hugh, Edmund, Okl., to Choctaw. Accepts.  
BACON, Jos. F., Durand, Wis., to Ne'igh. Accepts.  
BAKER, W. M., Billston, Eng., to Wethersfield, Ct. Accepts.  
BAS-ETT, Franklin H., Hartford, Mich., to Kalkaska. Accepts.  
BLISS, Geo. O., to E. Watertown, N. Y. Accepts.  
BRADLEY, Nelson S., Mitchell, S. D., to Cadillac, Mich. Accepts.  
BRFED, Merle A., Benzonia, Mich., to Westboro, Mass. Accepts.  
BREKERTON, Jno., Willow Springs, Mo., to Grandin. Accepts.  
CHITTENDEN, Andrew H., Vermillion, S. D., to Metropolis, Ill. Accepts.  
CLIFTON, Theodore, Milwaukee, Wis., to Trinity Ch., Chicago, Ill. Accepts.  
CROSS, Roland S., Fairmont, Minn., accepts call to Monticello.  
ELSER, Jacob W., Edgewood, Io., to Annawan, Ill. Accepts.  
FARQUHAR, Robt. W., Oroville, Cal., to Pullman, Wn. Accepts.  
FITCH, Lucius R., Buckeye, Io., to Lakeside. Accepts.  
FRANCK, Dav. R., Tucson, Ariz., to Presbyterian ch. of that place as stated supply. Accepts.  
JAMES, Wm. H., Cuyahoga Falls, O., to Cambridge. Accepts.  
LENOX, Alex., to W. Guthrie, Okl. Accepts.  
LEWIS, T. Henry, Dawson, Minn., to New Brighton. Accepts.  
MALONE, S. J., to Olney, Ill. Accepts.  
MANS\*, Wm. H. (Luth.), Rockford, Ill., to Ch. of Redeemer, Chicago. Accepts.  
MARTIN, C. Victor, San Juan, Cal., accepts call to Hayward.  
MILLAR, Wm., Big Rapids, Mich., to Galesburg. Accepts.  
NEWCOMBE, O. K., Oberlin, O., to Hill, N. H., to supply a year.  
OEHLER, F. H., to New Richland, Minn. Accepts.  
PARKER, Lyman B., Choctaw City, Okl., to Tecumseh. Accepts.  
RADER, Wm., Oakland, Cal., to Third Ch., San Francisco.  
ROTHERS, C. Wellington, declines call to permanent pastorate in Newington, N. H.  
RUSSELL, F. H., to Willow Lakes and Petrolle, S. D. Accepts.  
SEGWICK, Arthur H., Nashua, Io., to Belle Plaine.  
SHULTZ, Jacob K., formerly of Peru, Ill., to Chester Center, Io. Accepts.  
SMITH, Edwin R., Temple, Me., accepts call to Farmington for one year and has begun work.  
SMITH, Isalah P., Waterbury, Ct., to Salem, N. H. Accepts.  
STAUFFER, Henry, formerly of Mayflower Ch., Columbus, O., to Cuyahoga Falls. Accepts.  
STEAD, Jas. R., to Kangley, Ill. Accepts.  
TULL, Henry V., Sandwich, Ill., accepts call to Naperville.  
WENNING, Gottfried, Waukegan, Ill., to German ch., Sioux City, Io. Accepts.

WOMER, Parley P., Yale Sem., to permanent pastorate in Somersville, Ct., where he has been supplying. Accepts.

#### Ordinations and Installations.

BACON, Wm. A., o. and i. Washington St. Ch., Beverly, Mass., Oct. 1. Sermon, Dr. Arthur Little; other parts, Rev. Messrs. O. T. Lanphear, F. J. Van Horn, W. F. Bacon, D. S. Clark, D. D.  
COATE, Robt. M., o. Canton, S. D., Sept. 30. Sermon, Rev. W. H. Thrall; prayer, Rev. W. J. Marsh.  
FRAME, Ezra E., o. South Ch., Fort Wayne, Ind., Oct. 1. Sermon Rev. J. T. Robert; other parts, Rev. Messrs. J. S. Alnall, George Hindley, E. D. Curtis, D. D.  
JOWETT, A. Barton, o. Union Mission Ch., Normal, Ill., Sept. 24.  
LYON, Milford H., o. Harvey, Ill.  
MURPHY, J. S., o. Okarche, Okl., Sept. 12. Sermon, Rev. J. H. Dobbs; other parts, Rev. Messrs. W. M. Wellman, T. H. Parker, H. H. Harper, J. F. Roberts.  
NOOY, Sam. A., o. and i. Taftville Ct., Norwich, Ct., Sept. 21. Sermon, Rev. A. R. Merriam; other parts, Rev. Messrs. C. A. Northrup, C. W. Morrow, S. H. H. we, D. D., Lewellyn Pratt, D. D.  
SOLLEY, Geo. W., o. Springfield, Mass., Oct. 2. Sermon, Rev. D. M. Beach; other parts, Rev. Messrs. H. G. Pillsbury, P. S. Moxom, D. D., C. H. Ricketts.  
WEEDEN, Chas. F., i. First Ch., Norwood, Mass., Oct. 1. Sermon, Dr. Lewellyn Pratt; other parts, Rev. Messrs. A. B. Bassett, Ellis Mendell, A. W. Archibald, D. D., F. B. Davis.

#### Resignations.

ALBERTSON, Ralph, Lagonda Ave. Ch., Springfield, O. ASHBY, Jno. H., Armada, Mich.  
BRAITHWAITE, Edward E., Aubert Pl. Ch., St. Louis, Mo.  
DAVIS, Hardin W., St. Joseph, Mich., to study law.  
JENKINS, Wm. M., Cannon Falls, Minn.  
MOREHOUSE, Ezra S., Hopkins, Hopkins Station and Hilliards, Mich.  
ROOD, Herb. H., Turner, Ill.  
SEARLES, Wilbur G., Haddam Neck, Ct., to take effect Oct. 28. He is called to N. Madison.  
STEARNS, Wm. F., Union Ch., Marlboro, Mass.  
WAY, Wm. H., De Feyster, N. Y.  
WILLARD, Wallace W., Third Ch., St. Louis, Mo., his church consolidating with the Aubert Place Ch.

#### Churches Organized.

GRANDIN, Mo., rec. Sept. 26. Nineteen members.

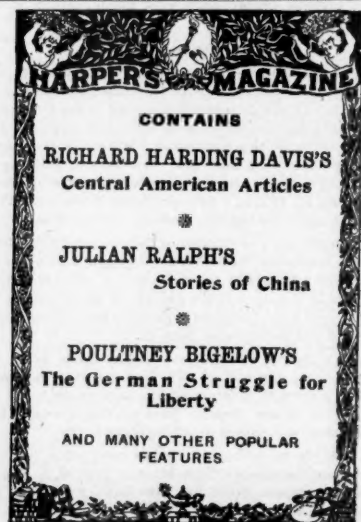
#### Miscellaneous.

FREELAND, Sam. M., who is to supply temporarily in Port Townsend, Wn., retains his address in Seattle.  
GALE, Clarence R., Marshalltown, Io., and his wife held a pleasant reception recently in his new home on the sixth anniversary of their wedding. A large number of persons attended.  
HANCOCK, Geo. H., Madrid, N. Y., has returned to his pulpit, after a trip to England.  
HILL, Chas. T., Stonington, Ct., will be granted a long leave of absence, when necessary, since his resignation is not accepted.  
MERRILL, Wm. C., for twelve years pastor in California churches, has taken up his residence in Andover, Mass., to spend the winter in literary work. He has supplied several churches in the vicinity of Boston with great acceptance.

#### OTHER CHRISTIAN WORK.

Philadelphia is to have the honor of entertaining delegates to the Second Federal Convention of the Brotherhood of Andrew and Philip, Nov. 15-17. Among the attractive features of the program are addresses by Rev. D. J. Burnett, D. D., Gov. D. H. Hastings, Hon. Judge Brewer, Hon. John Wanamaker and Rev. S. M. Newman, D. D., as well as discussions on committee work and denominational conferences. The Philadelphia Local Union has arranged to entertain delegates, speakers and visiting pastors at the homes of members of the brotherhood, and reduced railroad rates have been secured.

The annual meeting of the Massachusetts W. C. T. U. was held, Oct. 1-3, in the Tabernacle Church, Salem, Mrs. Susan Fessenden presiding. About 300 delegates were present. The reports were hopeful and the addresses generally of a high order. Stress was laid upon the necessity of the ballot in the hands of women for settling the license question. The work of the young women's auxiliaries was shown to be encouraging. The national convention is to be asked to petition Congress to enact a law restricting the right of suffrage to all who can read the English language and who have resided in this country at least ten years. It was





the earnest hope of the Salem Union that through the influence of this meeting the city may be again redeemed from the license list.

#### CHRISTIAN ENDEAVOR NOTES.

Special beds in their gardens are set apart by some Endeavorers in Ireland in order to furnish a supply of flowers for use among the sick in Belfast.

A hand-shaking club to welcome strangers has been formed by Endeavorers in Westfield, Mass.—Every six months all the members of an Indianapolis society report to the society the number of meetings that they have attended and the number in which they have taken part.

Every young person in Peru, Vt., is in some way connected with Christian Endeavor, and the central society supports four others in the schoolhouses in outlying districts. The young people in another town in the same State have gained such a reputation for their position on the matter of amusements that no company giving an entertainment of doubtful character ever attempts to give an exhibition there.

Delegates to the tenth Vermont convention were welcomed to Burlington by Mayor W. J. Van Patten, who was one of the first friends of the movement, and was elected the first president of the State union when that was formed at Burlington. Great interest was aroused by the presence of Dr. and Mrs. Clark, for whom an informal reception was given. One afternoon was devoted to Junior work and one of the exercises was The Children's Crusade, arranged by Mrs. Clark. Mr. Moody gave two strong addresses, Mr. F. H. Jacobs of Chicago had charge of the singing and among other speakers were Rev. Smith Baker, D. D., and Rev. A. P. Foster, D. D.

One of the most energetic societies in the world, that in the Yarra Street Wesleyan Church, Geelong, Australia, prints an annual report. Of the Juniors, divided into two societies, there are 222, a number exceeded, probably, by only one other society in the world. The older society has 211 members, and during the last year, the fifth in their history, they made 8,218 visits. The S. S. committee made 1,425 visits to absent scholars and held a parents' sociable. The sociables arranged by the social committee included many gatherings for special classes. The temperance committee secured more than 200 signatures to the pledge. A large variety of meetings in different places were held by the prayer meeting, missionary and temperance committees. Much charitable work was done for those in homes and asylums, as well as for the sailors, for whom large amounts of literature were furnished. A reading circle has been kept up among the members of the society and a club for Bible study, with sixty-three members, held monthly meetings.

#### IN HONOR OF DR. THOMAS.

The general esteem in which Dr. Reuben Thomas of Brookline is held in this vicinity, and the satisfaction which is felt far beyond the bounds of Harvard Church at his decision not to accept his call to London, found repeated and eloquent expression at a complimentary banquet given him at the Hotel Brunswick last Monday evening. The idea of such a demonstration originated almost simultaneously in the minds of two or three gentlemen not members of Harvard Church, who felt that the exhibition of their gratification made by Dr. Thomas's own people should be supplemented by an informal gathering that should bear witness to the regard of the community and the denomination at large. The committee in charge of the dinner consisted of Hon. J. M. W. Hall of Cambridge, Mr. R. H. Stearns of the Old South Church and Rev. N. Boynton, D. D. To their invitation about seventy-five gentlemen responded.

It would have been hard to have assembled a company that would stand for more of all that does honor to our denominational name. Three New England college presidents, Tucker of Dartmouth, Gates of Amherst and Hyde of Bowdoin, as well as Professor Harris of Andover, put aside for an evening pressing official duties in order to signify their appreciation of the influence, direct and indirect, which Dr. Thomas's ministry has upon the thoughtful rising generation. Prominent business men and honored and influential private citizens like Jonathan A. Lane, Samuel B. Capen, William H. Emerson, Henry

E. Cobb and Samuel C. Darling were present, while the old guard of Boston ministers was on hand in the persons of Drs. Webb, Plumb, Herrick and McKenzie.

After a substantial dinner President Tucker assumed the direction of the speaking—a function which few men can discharge better—and in apt language stated the motive of the gathering to be the desire to celebrate a friendship of twenty years. Dr. Thomas came to us at a time when there was beginning to be a good deal of stir in our religious thinking. He brought with him the results of the scholarly work of the master minds of England, and through all our agitations he has kept calm and true. He has shown that it is always safe to be broad, provided one has the other dimensions.

After Col. C. A. Hopkins had voiced the tender affection which the members of Harvard cherish for the man, who for so many years has shared their joys and sorrows, one after another of the gentlemen present offered their congratulations to the guest of the evening. The five-minute rule prevailed in the main and thus from a dozen to twenty voices were heard from in speeches which combined pleasantry, reflections upon past years and a cheerful outlook toward the future. The advantages of a long pastorate were frequently emphasized and the quality of Dr. Thomas's pulpit work particularly commended by two of his nearest neighbors, Drs. Herrick and Gordon.

In his response Dr. Thomas, who was evidently much moved by all that had been said, brought out the difference in conditions of church work between this country and England, success here being on the whole more difficult to attain than there. He declared his sympathy with progress in thought and with the newer Biblical criticism, while the essential thing in his mind is to be disciples of Christ. The two men who have influenced his thinking most are Frederick Maurice and Horace Bushnell. His congregation at Brookline he characterized as an inclusive one, all the elements in which he sought to weld together in faith and love.

#### CALENDAR.

National Council, Syracuse, N. Y., Oct. 9-14.  
Indian Conference, Lake Mohonk, N. Y., Oct. 9-12.  
National Purity Congress, Baltimore, Oct. 14-16.  
A. B. C. F. M., Brooklyn, N. Y., Oct. 15-18.  
A. M. A., Detroit, Mich., Oct. 22-24.  
International Christian Workers' Convention, New Haven, Nov. 7-15.

**After a Day's Hard Work  
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It makes a delicious drink, and relieves fatigue and depression. A grateful tonic.

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**GOOD AS GOLD.**—Every drop of Adamson's Botanic Cough Balsam is actually worth its weight in gold to any one suffering from coughs, colds, bronchitis, asthma or other throat or lung complaints. Sold at 35 and 75 cents by all druggists.

Those who are intending to visit the Pacific coast the coming winter will be interested in Messrs. Raymond & Whitcomb's announcement of their annual series of winter tours to California. The dates of departure from Boston of the first and second parties are Tuesday, Oct. 22, and Tuesday, Nov. 19, and both parties will cross the continent in elegant trains of palace vestibuled trains of sleeping cars, with dining cars. The outward route is by way of Chicago, Kansas City and Santa Fé. Some of the later parties will go via New Orleans. Send to Raymond & Whitcomb, 296 Washington Street, opposite School Street, Boston.

For some little time Jordan, Marsh & Co. have had on exhibition in their art gallery in connection with their mammoth store many very beautiful and famous paintings. Many of our readers have doubtless visited these art collections in the past and enjoyed the hospitality of this firm. Just now they are exhibiting a fine collection of paintings from the Salon and Champ de Mars, Paris. This is a very noteworthy exhibition and well worth a special trip to see and admire these works of art. It would be a long task to mention the noteworthy ones among this collection of between 200 and 250 famous paintings. In connection with this exhibition Jordan, Marsh & Co. have issued a complete catalogue, which is a gem of the printer's skill. It contains some thirty or more full-page reproductions of some of the most noteworthy paintings, while the whole book is printed on the best paper and handsomely bound. The art gallery is free to all.

## Look Sharply

To the condition of your bodily health at this time. It is now that peculiar perils assail the system. Hot noons are succeeded by chilly nights. There is fog and dampness. These things bring on colds, fevers, pneumonia, bronchitis and many other serious evils. A defense against them is found in Hood's Sarsaparilla because it gives a good appetite, vitalizes the blood and makes you strong.

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## A FINE ESCRITOIRE.

This is a reproduction of an old French Secretary of the XVIIIth Century.

The whole front is a most marvelous display of *marqueterie* and inlay. Wild flowers and plants in rich profusion are worked out through the introduction of rare, Oriental woods, while tulip, cedar, box, rosewood, maple, holly and other domestic woods are used to supplement the exhibition.

The desk inside is superbly appointed. There are 6 tall pigeon holes, 2 racks, 3 filling boxes, 2 drawers, 2 pen racks and a square compartment for ink, etc. The lid affords a clear writing surface of 22 inches in depth and about 35 inches in width.



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will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

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## HOME INSURANCE COMPANY

OF NEW YORK.

OFFICE, NO. 119 BROADWAY.

Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.		
Cash in Banks.....		\$410,495.19
Real Estate.....		1,666,572.17
United States Stocks (market value).....		1,453,875.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....		3,619,607.50
State and City Bonds (market value).....		813,914.54
Bonds and Mortgages, being first lien on Real Estate.....		519,894.34
Loans on Stocks, payable on demand.....		125,100.00
Premiums uncollected and in hands of Agents.....		504,853.18
Interest due and accrued on 1st January, 1895.....		46,524.22
		\$9,159,836.54
LIABILITIES.		
CASH CAPITAL.....		\$3,000,000.00
Reserve Premium Fund.....		4,389,285.00
Reserve for Unpaid Losses and Claims.....		720,119.76
Net Surplus.....		1,070,427.78
		\$9,159,836.54

D. A. HEALD, President.  
 J. H. WASHBURN, J. Vice-Presidents.  
 E. G. SNOW,  
 W. L. BIGELOW, } Secretaries.  
 T. B. GREENE, }

H. J. FERRIS, A. M. BURTIS, Asst Secretaries  
 NEW YORK, January 8, 1895.

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## THE BUSINESS OUTLOOK.

The gold scare seems to have subsided only to give way to fears of a crash in the London market for Kaffir mines. We fear such a crash in speculative circles here, because it is believed that in such an event London will sell American rails while liquidation in the African mining shares is in progress. But Wall Street, while recognizing that the collapse of the Kaffir "circus" would have a temporary unsettling influence on our stock market, feels that such a collapse would in the end be an excellent thing for our securities, for the funds which have been withdrawn from this side by the foreigners to risk in the Kaffirs would flow back again.

In fact, the collapse in London would send foreign money into legitimate American railroad securities. That a crash in this Kaffir speculation is inevitable is admitted. The craze has been carried to such an extent over there that some of the mining shares at current quotations are yielding small interest on the money invested, in some instances only two per cent. and less. Hence, shrewd men are of the belief that the end is in sight.

Our market has been extremely dull, moving within very narrow limits, being, in fact, entirely professional in character. The undertone is strong, however, and there is no pressure to sell. With any important and favorable news, prices would unquestionably immediately respond.

Mr. J. Pierpont Morgan has been in Minneapolis attending the Episcopal Convention, but it is expected that upon his return the accomplishment of the coal deal will be announced. This is expected to inspire fresh buying and the market is expected to enjoy another upward swing.

General business throughout the country is most satisfactory. Collections are better and fall trade is moving in large volume. The colder weather has stimulated the demand along many lines and prices of nearly all commodities are firm. Steel rails were advanced last week from \$28 to \$29 per ton in the face of a slight recession in billets.

September bank clearings reflect the favorable trade situation. Thus, total clearings at sixty-one cities for that month aggregated \$4,132,855,558, a gain over September, 1894, of 18 1/4 per cent., and over September, 1893, of 26 per cent., but decreased 13 per cent. compared with the boom year, 1892. Bank clearings for the week ended Saturday were \$1,136,000,000, a gain of about 14 per cent. over last week and about the same percentage over last year, and 26 per cent. over 1893.

Our merchandise exports show increasing tendencies, and a high New York authority states that gold imports are not improbable in the near future.

AN ounce of prevention is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

GEN. O. O. HOWARD.—During the coming fall and winter Gen. O. O. Howard will lecture on the Civil War. Address Cyrus Kebr, 1101 Chamber of Commerce, Chicago. Engagements should be made early.

Tired in the Morning.—I was tired all the time and my housework was a burden to me. When I got up in the morning I was as tired as when I went to bed at night and very often I would stagger and faint when rising. My head was dizzy and my stomach was in a terrible condition. My limbs and feet ached all the time. I began taking Hood's Sarsaparilla and have used it regularly. I am now feeling better and stronger and I can eat without distress. My little son, Arthur M. Dixon, has also been greatly improved in health by using Hood's Sarsaparilla. Mrs. C. Dixon, 32 Everett St., Jamaica Plain, Mass.

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### THE MASSACHUSETTS SUNDAY SCHOOL ASSOCIATION.

Fall River exhibited an old-time hospitality in inviting to its homes all delegates to the convention of the State Sunday School Association, which held a three days' meeting in that city last week, from Tuesday to Thursday. The mayor and leading citizens took part with hearty cordiality. Prominent Sunday school workers were present from all over the State. Without doubt it was the most successful assembly of the kind ever held in Massachusetts. It had a comprehensive program, calculated not only to show present methods, but to kindle a devotional spirit and to impress the public with the importance of Sunday school work. And its program was carried out by skillful executive officers and able and eloquent speakers.

That Massachusetts has arisen to its present position alongside of the foremost States in the Union in Sunday school organization is largely due to the persistent and wise efforts of the chairman of the executive committee, Mr. W. N. Hartshorn of Boston. When there was comparatively little interest in State organization, and no funds in the treasury, he planned to bring every Sunday school into touch with every other. He secured, three years ago, the services of Mr. J. N. Dummer as State secretary (with whom Mr. H. W. Conant is now associated) and Miss Bertha Vella to labor for the primary department. Besides giving generously, he has lent the necessary funds to keep the work going; and in dark as well as in bright times he has steadily pressed to the realization of his plans. No one has greater reason than he to rejoice in the success of last week's meeting, not only in its large attendance and the high character of its addresses, but in its exhibit of the whole State thoroughly organized into districts and sub-districts, with institutes and conventions held during the year in nearly every one of them.

The workers above mentioned have proved the wisdom of their selection by the executive committee. They have been indefatigable, and have sought thorough and permanent results rather than mere display. They have managed to bring together in district conventions a very large proportion of the pastors, officers and teachers of Sunday schools in the State for conference, mutual help and encouragement, and have caused to be put before them the best methods of Sunday school work.

The meeting opened at Fall River Tuesday afternoon, Oct. 1, with an address of welcome by Rev. W. W. Jubb, pastor of Central Congregational Church, where most of the services were held. The president of the association, Rev. Dr. R. G. Seymour, of the First Baptist Church, Lowell, responded. Then followed a devotional hour of rare spiritual power in St. Paul's Street Methodist Episcopal Church, led by Rev. Floyd Tompkins, rector of Grace Episcopal Church, Providence. The effect of this quiet hour was felt through the entire convention. The large Central Church was filled with children, who joined enthusiastically in an exercise led by Miss Vella. Tuesday evening a crowded audience listened to two Boston pastors, Rev. E. D. Burr, on The Place and Purpose of the Bible in the Church, and Rev. Dr. Nehemiah Boynton, on The Relation of Young People's Societies to Sunday School Work.

Wednesday and Thursday mornings early Mr. D. L. Moody spoke to as many as could well get into the church, giving substantially the address which he delivered to the Christian Endeavor meeting in Boston last July. Among the other speakers were Mr. G. W. Pease of the Springfield School for Christian Workers, F. P. Shumway of Boston, W. W. Main, secretary of the Baptist Sunday School Association, Mrs. F. E. Clark, Miss Annie M. Chapin, Rev. J. M. Dutton and Rev. C. A. Littlefield. The officers of the association presented their program for State work so at-

tractively that the convention kindled with enthusiasm to join in carrying it out and pledged about \$3,000 for that purpose. Though this amount is not sufficient to relieve the association of debt it is a great encouragement for the future and shows that the Sunday schools of the State are awaking to their opportunity.

The closing address, fervent and telling, was made by Mr. B. F. Jacobs of Chicago on Thursday afternoon, after which many of the delegates came to Boston to attend a great meeting of Sunday school teachers in the People's Temple, which was arranged to be the conclusion of the convention. Rev. Dr. A. E. Dunning presided, Mr. G. K. Somerby led a Christian Endeavor choir of 250 voices, and addresses were made by Rev. J. D. Pickles of the Tremont Street Methodist Church, Rev. C. A. Littlefield of Watertown and Mr. B. F. Jacobs. This Boston meeting, ending the convention, is a bright harbinger of the Eighth Triennial International Sunday School Convention, which is to be held in this city next July. Already preparations are being made for it and a very large attendance of Sunday school workers from the United States and Canada is assured.

**A CURIOUS OLD DESK.**—An old French secretary of the eighteenth century is now on sale at the warerooms of the Paine Furniture Company. Its history is interesting, and in our advertising columns the firm explains how it came to their possession. It is fairly ablaze with wonderful *marqueterie* and inlay. They offer it at a price much below its real worth, as it does not properly find a place in their stock of modern furniture.

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ment, is free to all.—Our Mail Order Department gives our out-of-town patrons the same advantages as those enjoyed by our home customers.—Orders filled and goods forwarded to any part of the Globe.—All orders amounting to \$5.00 and upwards will be delivered free at any freight station in the New England States. Goods cannot be sent C. O. D. free.—Our Fall and Winter Edition of General Price List is now ready.—This handy shoppers' guide contains 256 illustrated pages of the latest Fashions, besides indispensable information to every lady who desires to dress in the correct and latest styles at moderate cost. This book will be mailed **FREE** upon request by—**JORDAN, MARSH & CO., Boston, Mass.**

### TEMPERANCE TEACHING IN THE BIBLE.

Two equally untenable views are advocated in regard to the use of wine and strong drink in the Bible. The Bible often speaks of wine and strong drink with approval and, again, often with disapproval. One party explains this by supposing that the approved wine and strong drink are always unalcoholic—a supposition which is absolutely negated by all sound principles of lexicography. Another party explains it by saying that the Bible writers approve the moderate use of wine and strong drink, but disapprove excess. This explanation is inconsistent with the details as given in the Bible. There is no passage in the Bible which specifically approves moderate drinking as distinguished from excess. Wherever the remedy for the wrong use of wine or strong drink is mentioned that remedy is always total abstinence and not moderate drinking. We must look for a different explanation, and it is not very difficult to find one. Leaving out drunkenness, which is always unqualifiedly condemned, the Scriptures require total abstinence, not as a universal rule for all people in all ages, but as a particular rule for some people in some circumstances.

Accustomed, as we are, to the strong and sweeping assertions commonly made in advocacy of temperance, this phrase, "some people in some circumstances," may at first sound very tame and inadequate, but the phrase is wide enough to include practically all persons living in such a civilization as ours. One has no right needlessly to expose himself to dangers. One has no right, for mere purposes of self-indulgence, to imperil the welfare of others. One is under obligation to keep his influence on the right side. These obligations existed in ancient times as now. Then as now they applied to the matter of the use of intoxicating drinks. But then habitual drunkenness was the vice of comparatively a few rich men. It was beyond the reach of the masses. Now it is within the reach of every one and its most pitiful ravages are in the innumerable homes of the poor. This one circumstance, existing in a multitude of detailed forms, is a part of the environment of every person now living, and we should all take pains to be solemnly assured that we are right before we decide that we are not included among the "some persons in some circumstances" from whom the Word of God requires total abstinence from intoxicating beverages.—Prof. Willis J. Beecher in *Sunday School Times*.

### LOOK OUT FOR HIM.

AN OFFICIAL STATEMENT.

Mr. Ezekiel Taminosian, a native of Aintab, Turkey, but now for several years a resident in this country, some time since offered to give a certain sum, about \$140, annually to the Board, for the support of a boys' school in Antioch, under the care of the Board. Correspondence with missionaries in the field having shown that such a school might prove useful, his offer was accepted in the following letter:

BOSTON, FEB. 9, 1892.

Mr. Ezekiel Taminosian, Smith & McNeill Hotel, New York:

Dear Sir: Your favor of the 30th ult., addressed to Dr. Clark, came while I was away from the city, and hence my reply has been delayed.

Your offer is very generous, and I see no reason why we should not accept it with hearty thanks. If you will send the money, and the receipt in the form you desire, I will see that it is acknowledged and applied to the purpose named, and will send you the receipt with our treasurer's signature, and will write to Dr. Fuller, the president of Central Turkey College, asking him to find a good man for the work desired in Antioch.

Faithfully yours, JUDSON SMITH,  
Foreign Secretary for Turkish Missions.

It was assumed that the gift was from Mr. Taminosian's own income; no intimation was given that Mr. Taminosian was to solicit the gift from other people. After a while, however, it was reported to the rooms that Mr. Taminosian was visiting churches and Sunday schools, and taking collections for his missionary work in Turkey. The following letter was then addressed to him:

BOSTON, APRIL 5, 1893.

Mr. E. Taminosian, 425 W. Saratoga St., Baltimore, Md.;

Dear Mr. Taminosian: Your favor of the 3d inst. is here, and I write at once to say that I feel it im-

portant that you should not make use of my name, or anything in written form which you have from me, in the way of a recommendation or voucher. I have no occasion to say anything to your detriment, but I have no sufficient ground for saying anything that would be a recommendation of you to our churches. The sum which you have agreed to provide for the support of a teacher in Antioch is not sufficient to warrant your making solicitations in our churches to secure it. If you are unable to provide that sum without thus making solicitation for it, it would be less embarrassing for us if you were to withdraw your gift. But I presume it is in your thought to maintain this work at Antioch and to be personally responsible for it. I think you understand the situation and my wish. To repeat it definitely, I request you to make no further use of any written statement which you have from me as a personal recommendation of yourself or of any cause which you may desire to present to our churches. I am, very truly yours, JUDSON SMITH.

As no heed has been paid to this, it becomes necessary, in protection of the Board and its friends, to make the following statement: Mr. Taminosian was never authorized to make collections for the Board or any part of its work; it was never supposed that he even asked for such authority. Any seeming authority which he may show or claim is hereby absolutely disclaimed and withdrawn. No money will hereafter be received from him by the Board for any purpose whatever.

JUDSON SMITH, Secretary A. B. C. F. M.

A wise man does not talk about himself. He makes us honor him and love him because we feel that it is not the thing he is chiefly occupied about.—F. D. Maurice.



### To Be Let

alone—all the imitations of *Pearline*. Let some one else suffer, for they're dangerous. *Pearline* stands alone by itself. It is a powder that is better than soap; more economical than soap. It costs little, but it saves a great deal. Without *Pearline*, it is soap or nothing; soap makes you work hard—*Pearline* does away with half the work and makes the other half easy. 27 JAMES PYLE, N. Y.

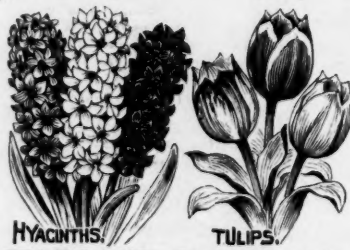
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4 " NARCISSUS, " " " 10  
3 JAPAN LILIES, " " " 10  
10 CROCUS, 5 sorts, named, " " 10  
10 FREESIAS, fine mixed sorts, " " 10  
1 BLACK CALLA, new, from Palestine, " 10  
or the whole 25 bulbs, postpaid, for 50 cents.

OUR CATALOGUE, ELEGANTLY ILLUSTRATED, of all kinds of Plants and Bulbs, for Fall Planting and Winter Blooming, also new Fruits, Shrubs, etc., is now ready, and will be mailed FREE to all who apply. Choosest Hyacinths, Tulips, Narcissus, and other Bulbs, at greatly reduced prices. Write for it at once. Address  
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# EDUCATION.

— Radcliffe College has 300 students this year. No other college for women has registered so large a gain.

— Miss Anna P. Hazen of Hartford, Vt., also has been admitted to post-graduate work at Dartmouth College.

— Wheaton College opens with about 200 students. The new Ladies' Building, costing \$40,000, is nearly ready for occupation. In addition to rooms for about fifty women, there are society halls and a dining-room.

— Prof. E. J. James of the Wharton School of Finance and Economy and professor of political science in the graduate department of the University of Pennsylvania, has accepted the professorship of public administration in the University of Chicago.

— Women are receiving the recognition they long have sought in German universities. In Berlin and Göttingen are courses of lectures for women only, while they are admitted to positions as teachers in the state schools with the same salaries as are given to men in the same grade.

— Despite the troublous experiences of last spring and summer Gates College at Neligh, Neb., begins its fourteenth year with a good number of students considering the uncertainty of its removal. Rev. J. F. Bacon of Durand, Wis., has accepted the pastorate of the Neligh church.

— Pacific University, Forest Grove, Ore., has opened with the largest first day attendance in its history. Many of the students saw the new building—Marsh Memorial Hall—for the first time, and its brightness, comfort and elegance had a suitable effect upon them. Prof. James R. Robertson has returned from Chicago University, after a year in special study, to resume his department of history and literature. Prof. Theodore Whittelsey, teacher of chemistry and physics, who has just finished two years' special study in Germany, will return to his post in November. Miss Best, recently from Salt Lake, is at the head of the woman's department, Miss Brooks, the former principal, being called home on account of the ill health of her father, President Brooks of Tabor College, Iowa.

— The resignation of Dr. Peter McVicar, president of Washburn College, Kansas, on account of failing health, is reluctantly accepted by the trustees and he will probably go abroad for a year or two. It was hoped that an extended vacation would insure full recovery, but his physician insists upon complete relief from care. Dr. McVicar went to Topeka in 1860 as pastor of the First Church, and held that position for six years. Afterwards he served as State superintendent of schools, and the excellent school system of Kansas received much of its shaping from him. For the last twenty-five years he has been at the head of Washburn College, which, under his able management, has grown from a little local school to a well-developed and influential college. In 1871 there was not a tree on the college site nor a sign of a building. Now there is a growth of beautiful trees and buildings have been erected at a cost of over \$150,000, all secured through the influence of the president. The vested funds have increased from \$30,000 to \$100,000, and not a dollar of investment has ever been lost. Few men can show more tangible results for twenty-five years' work and few college administrations have been marked by greater harmony among all the members of the faculty.

Missionary societies in debt appeal to the churches with the emphasis of unpaid teachers and suffering churches and schools. But to lessen contributions to those societies which avoid a debt in order to help the others is to put a premium on spending more than is received. The query of the Sunday School Society is a pertinent one: "Must we get into debt in order to secure the support of the churches?"

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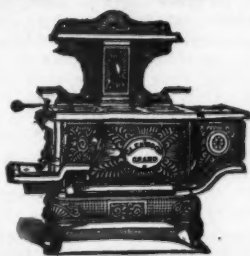
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and Vigor.

How many thousands today suffer from sleeplessness caused by nervous weakness. It is one of the incidents of American life, and you who read these lines are no doubt one of the great throng. After the day is done and when its cares ought to cease, you wish that they might fold their tents like the Arabs and as silently steal away. When night has drawn her sable curtains and all nature seems in repose, your weary eyelids long for that tired nature's sweet restorer, balmy sleep. What would you not give for the rest you had in the olden times? But it is denied you. The long hours are full of weakness and weariness, and the coming day brings only headache and heartache, impaired strength and exhausted nerves as you drag through its duties.

There is no burden so painful and no loss so wasting. It wrecks the body and impairs the mind. It is the fearful harbinger of insanity. It has filled our asylums with its victims. You know this and gloomily dread the future. Weak, nervous and discouraged, the least excitement prostrates you, and you are always worrying over anticipated trouble. Nothing goes right and you often feel like despairing. You do not feel equal to the burden you once bore so easily.

Take heed while it is time. You are in a whirlwind of destruction. You are in the very Niagara of our nervous modern life. Do not delay. Safety is right at hand, if you will but accept it. That loss of appetite, gas in the stomach, torpid liver, constipation, nervousness, headache, etc., are but the first symptoms of the danger to come. It can be avoided, but only by acting at once.

Thousands have stood where you now stand confronted by the same frightful consequences, and have been cured and restored to health and happiness by that wonderful enchanter of sleep, that marvelous restorer of nerve energy and physical strength, Dr. Greene's Nervura blood and nerve remedy. It is purely vegetable and entirely harmless.

Mrs. L. L. Gumprecht, who resides at 198 Blue Hill Ave., Boston, Mass., says:

"After having had an attack of the grippe I was feeling very weak and completely run down. I could not eat, sleep or work. I was so weak in the limbs I could not walk or work. I was very miserable, and I thought I should die. I lost all interest in everything. I had great distress from the little food I could eat. After taking three bottles of Dr. Greene's Nervura blood and nerve remedy I was entirely cured of all these complaints. I feel like a different woman."

This grand restorative for the nerves, Dr. Greene's Nervura, does not contain a particle of anything injurious, and can be given to restless and sleepless infants, nervous children or the most delicate invalid with absolute assurance of beneficial results. Dr. Greene, of 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, discovered it, and he can be consulted free of charge, personally or by letter.

## THE PRAYER MEETING AGAIN.

A symposium on the Church Prayer Meeting, last Monday morning, called forth a fruitful discussion at the Boston Ministers' Meeting, of how this service can be improved and led several pastors to offer practical suggestions growing out of their own experience. The first speaker, Rev. D. W. Hardy, declared himself a hearty believer in the old prayer meeting, which he characterized as the hearthstone of the church, but said he recognizes the need of improvement and offered several suggestions. One way of bettering the service is to take more care of the room in which it is held, making sure that it is cheerful, properly ventilated and heated, with the seats well arranged. Then the pastor should endeavor to change the misconception of what the prayer meeting really is, a service where the people must give as well as receive. Improvement is needed in the matter of prayer; the leader should guard against long and rambling prayers, while the people should be encouraged to offer more of them, and those shorter and more definite. Another needed reform is in the line of more variety and less formality. We must remember that today there are 2,000,000 young people who are making prayer meetings successful and who are demanding a change in the present methods of conducting the church service. Last of all, said Mr. Hardy, we pastors ought to go into our meetings under the influence of the Holy Spirit.

Rev. W. S. Eaton considered it essential that the leader should be enthusiastic, and emphasized the necessity of variety in the meeting and of faithful, conscientious work on the part of the pastor in inducing people to attend and in bringing them into touch with Jesus Christ. Rev. C. F. Weeden dwelt upon three important elements which go to make a successful prayer meeting—a plan, prayer and work. In planning for the service he had sometimes written notes to his parishioners asking them to take part immediately after the pastor, and so bridge over the awful gap at the beginning of the meeting. On the part of the pastor more preparation is needed, as well as that intense passion for souls which shall make the service distinctly evangelistic in its character.

During the latter part of the hour the discussion became general and informal. Dr. Smith Baker uttered a warning against too long an address from the leader of the prayer meeting, and recommended variety. To vary the usual plan he has been having his young people read the Scripture, some one being appointed each week for this purpose. Recently, he tried holding a "Quaker meeting," in which all singing, prayer and testimony was entirely spontaneous. Rev. Ellis Mendell said he thought it a mistake to lay so much stress on variety. He wants the people to go to prayer meeting, not with curious interest in a novel method of conducting it, but with a desire to meet Jesus Christ. Rev. I. W. Sneath declared that he had not led his prayer service for five years, as he finds the plan of laying the responsibility upon his parishioners more successful. This church is pursuing a course of study in the gospel of John which has worked well.

A motion made by Dr. Nehemiah Boynton, to invite the A. M. A. to hold its next annual session in 1896, its jubilee year, in this city, was carried unanimously and Dr. Boynton was authorized to extend the invitation.

The nuisance of having to hire deck chairs on ocean steamers is getting attention in the newspapers. We have often wondered why passengers submit to the petty exactions of one dollar for the privilege of a seat on deck, or, if they must, why a price is not set on the chairs in the saloon. There ought to be seats enough for all the passengers, with the privilege of each to sit at any time in any unoccupied chair.

## TEETH EXTRACTED WITHOUT PAIN.

No Ether, Gas or Chloroform. By applying our wonderful remedy to the gums any tooth can be extracted absolutely without pain. Recommended by physicians. Hundreds of testimonials.

FULL SET OF TEETH . . . **\$6.00**  
Best Quality.  
SILVER FILLINGS . . . **50c. up.**  
GOLD . . . **75c. up.**  
CEMENT . . . **50c. up.**  
GOLD CROWNS . . . **\$5.00**

**MASSACHUSETTS**  
DENTAL PARLORS,  
13 Tremont Row - Boston, Mass.

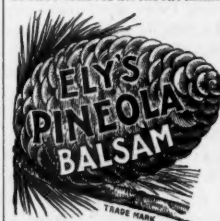
## Larrabee's Rheumatic Liniment

is an old and valued remedy, which has enjoyed a constant patronage for over sixty years, proving its wonderful worth and efficacy in all painful diseases, such as Rheumatism, Neuralgia, Catarrh, Toothache, Lumbago, Hackache and other ailments where pain is an attendant. Try it. For sale by all druggists or by mail, 25 cents.

WINKELMANN & BROWN DRUG CO.,  
Baltimore, Md., U. S. A.

## PINEOLA COUGH BALSAM

is excellent for all throat inflammations and for asthma.



Consumptives will invariably derive benefit from its use, as it quickly abates the cough, renders expectoration easy, assisting nature in restoring wasted tissues. There is a large percentage of those who suppose their cases to be consumption who are only suffering from a chronic cold or deep-seated cough, often aggravated by catarrh.

For catarrh use Ely's Cream Balm. Both remedies are pleasant to use. Cream Balm, 50c. per bottle; Pineola Balsam, 25c. at Druggists. In quantities of \$2.50 will deliver on receipt of amount.

ELY BROTHERS, 56 Warren St., New York.

## THE GENUINE DR. BLAUD'S IRON PILLS

have been prescribed with great success for more than 50 years by the leading physicians of Europe, in the treatment of female patients. Specially recommended for

**Poorness of the Blood and  
Constitutional Weakness.**

Imported by E. Fougere & Co., N. Y.  
To avoid imitations BLAUD is stamped on each pill.

## DENT'S CORN GUM

Cures Corns, Warts,  
Bunions, etc. So easy  
to apply—it sticks fast.  
Ask for Dent's; take  
no other. Sold everywhere  
or by mail 10 cents. C. S. DENT  
& CO. DETROIT, MICH.

Try Dent's Toothache Gum



## GLEANINGS FROM OUR MAIL BAG.

### SHE PRAYED FOR GAIL HAMILTON.

In the issue of Aug. 29 I notice these words, "Gail Hamilton has triumphed," and I beg leave to correct this statement, as I have the assurance that it is believing prayer that has triumphed and won for her this signal victory over sickness and death.

One day an entire stranger to Miss Dodge, but one who lives near to God and who has many times proved the efficacy of prayer, reading in the daily paper of her serious illness, felt strongly impressed to pray especially for her restoration to health, and from the first she had a restful assurance that Miss Dodge would recover. When her condition was the most critical and her death hourly looked for, this person's faith never wavered, believing that with God all things are possible. Later, when the announcement was made through the paper, "Gail Hamilton has refused to die," she knew that her prayer had been answered.

When God brings back a life from the borders of the grave it is oftentimes for a special purpose, and the one whose faith reached out for her recovery will trustfully pray that Miss Dodge may find out God's purposes in life for her and carry them out according to his will. I know not how many others may have been praying in her behalf, but I know one who has, and I have written this that personally I might give honor where honor is due. Not to "Gail Hamilton's strong will, amazing vitality and robust constitution," although these were all in her favor, but to God and believing prayer should acknowledgment be made.

M. I. T.

A man may be so catholic in his feelings that he may lose strength and robustness in his own principles. He may be so ready to see good in everything that ultimately he may lose the very faculty for discerning between the good and the evil, and his loyalty to the truth itself may be weakened by reason of his charity toward its enemies. He may be so full of consideration even for the enemies of the cross itself that he may come to lose his sense of the transcendent glory of that cross.—*The Independent* (London).

## Marriages.

The charge for marriage notices is twenty-five cents.

**DINGLEY-BEANE**—In Medford, Oct. 2, by Rev. James L. Hill, D. D., of Salem Albert Grant, son of Congressman Nelson Dingley, Jr., and Grace Darling Beane of Medford.

**MILLS-VOSE**—In Calais, Me., Sept. 5, by Rev. C. G. McCully, assisted by Rev. G. A. Mills, father of the groom, Rev. George S. Mills of Belfast and Kate G. Vose of Calais.

## Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

**CLARK**—In Marlboro, Sept. 30, Barna A. Clark of Brattleboro, Vt., aged 60 yrs., 3 mos. He was stricken with apoplexy by the roadside and his death is a serious loss to the church of which he had been deacon and a trustee for many years.

**DELANO**—In St. Louis, Mo., Sept. 28, Mrs. Sophia Hall, widow of William A. Delano, and daughter of the late John Hall of Ellington, Ct., aged 80 yrs.

**EMERY**—In New Bedford, Sept. 28, Edwin Emery, aged 59 yrs., 24 yrs., an active member of the North Church, and for eighteen years a teacher in the Sunday school.

## MRS. FRANCES LEONARD MORSS.

Frances Leonard, daughter of Solomon Leonard, was born in Sidney, Me., in the year 1834. With her family she removed to Boston in 1855, and became an attendant upon the old Salem Church, and under the preaching of Dr. G. W. Field, its pastor, was converted and received to its membership. Until then she had not been under evangelical instruction and influence, and partly for this reason, partly because of her ardent and whole-souled temperament, her conversion was for her a vivid and controlling event—a discovery of the love of Christ and the power of his grace, in response to which she utterly consecrated her affections and powers. The impulse of this experience lasted and grew through all her life, and called out from her an outspoken loyalty to Christ, and a patient and yet ardent devotion to the service of his church, that was the outstanding trait in her character. This service was promptly begun in the Salem Church and faithfully rendered to each of the later ones to which she belonged. In 1857 she was married to a fellow church member, Charles W. Morss, and soon after moved to Charlestown, where they were both members, and Mr. Morss a deacon, of the Winthrop Church during the pastorates of Dr. A. E. Kittredge and J. W. Rankin. In 1868 they removed to the residence on Winter Hill, Somerville, in which they have lived till now. In this then small but rapidly

growing community, Mrs. Morss soon took an influential and useful place. She had talent, capacity, wit and vivacity, and by her attractions and abilities, but still more by her sincere and earnest Christian character, she made herself useful and loved and is widely missed and mourned in the neighborhood, but most of all in the church of which she was a devoted member. At first she belonged to the Broadway Church and afterwards was one of the charter members of the Winthrop Church. As long as her strength permitted she labored for its material and spiritual welfare, and to the last was a constant and hearty attendant upon its worship. The most congenial and precious of these services was rendered through her instruction in the Sunday school, a permanent memorial of which remains in the grateful love and the enriched characters of the girls who have grown up under her Christian nurture.

Her health had for some years been in a precarious and at times alarming condition, but this fall she had seemed at least as well as usual and was visiting her cousin, Mrs. Knight, at Manchester-by-the-Sea, when she was taken ill on the morning of Sept. 26. At noon her husband, who had been summoned to her, telegraphed to his son that she was so much better that he should at once return home with her, but by six in the evening she had passed away. Though pained by the suddenness of this loss, we are thankful that she was spared lingering illness and that no slow wasting of disease dimmed for us the memory of her bright and eager spirit. She has departed as she lived, full of the vigor of faith and love. The hymns sung at the last service were chosen by herself and seem for the last time to testify to the faith in which she lived. They were the great hymns of the evangelical church—*Jesus, Lover of My Soul* and *Rock of Ages*. Accompanied and led by their strain of mingled trust and triumph, she has left us here to enter into the joy of her Lord.

## JOSEPH WILCOX HASTINGS, M. D.

Dr. Hastings died in Warren, Mass., Sept. 23, at the age of sixty-one. Rarely has a man filled so many places so well.

A *physician*: with much resource and tact, skillful, sympathetic, promptly responsive to every call, who brought a smile and a heart into the sickroom which were as medicine to soul as well as body.

A *surgeon*: efficient in the service of his country during the war, of whom one of our brave generals, who was supposed to be fatally wounded, said on his return home, "I owe my life to the skill and untiring watchfulness of Dr. Hastings." In his practice he was summoned frequently to the most critical cases for care and consultation.

A *citizen*: public-spirited, interested in all that would promote the welfare of town and State, officially connected with town library and schools, representative in the legislature, a member of the State Board of Health, where his suggestions had weight from their practical wisdom, serving in all positions to which appointed with conscientious faithfulness.

A *Christian*: who loved his Saviour and his church, strong in his faith in the vital truths of the gospel and grieving over any departure therefrom, while he was charitable and tolerant towards those who differed from him, helpful to his pastor, a teacher in the Sabbath school, an earnest supporter of our benevolent societies; in his home, loving, happy, hospitable, giving warm welcome to his large circle of friends.

A *man*: modest, retiring, unselfish, of genuine worth. He has gone in the strength of his manhood after a brief illness, and no other one could be so missed among a people whom he has served so faithfully for more than thirty years.

As Whittier wrote of another, so may we repeat of him:

He forgot his own soul for others,  
Himself to his neighbor lending;  
He found the Lord in his suffering brothers,  
And not in the clouds descending.

For  
Throat  
And Lung  
Troubles, Take

**AYER'S**  
A Cherry Pectoral  
Received  
Highest Awards  
At World's Fair.

When in Doubt, ask for Ayer's Pills.

**Cuticura**

Instantly Relieves

**SKIN**

**TORTURES**

A warm bath with Cuticura Soap; a single application of Cuticura (ointment), the great skin cure, followed by mild doses of CUTICURA RESOLVENT (the new blood purifier), will afford instant relief, permit rest and sleep, and point to a speedy cure in every form of torturing, disfiguring skin humours.

Sold throughout the world. British depot: NEWBURY, 1, Abchurch Lane, London, E.C. 4.



**Real Lace**  
should be cleaned with real soap.  
For all such purposes use  
**COPCO**  
TRADE MARK  
Copco is made to do fine washing.  
It is white, floating, pure.  
One trial, please.

Copco is a new departure in the art of soap-making and sells for five cents per cake. Find it at your dealers. Made only by

**THE N. K. FAIRBANK COMPANY,**  
CHICAGO, NEW YORK, ST. LOUIS.

**DURKEE'S SPICES**

THE WELL KNOWN "GAUNTLET BRAND"  
EXCEL IN PURITY, STRENGTH & FLAVOR.

# Roxbury Tapestry Carpets

are known to the public as the standard. These old-established mills have never made but one grade of Tapestry Carpets, and that the best.

Consequently, whoever buys a genuine Roxbury Tapestry is purchasing as staple an article of merchandise as is known to the commercial world.

The general retail price of these goods is 75c. per yard; but we take pleasure, today, in naming

**55c. Per Yard**

as our figure on 200 rolls (about 10,000 yards), including 20 different patterns.

The smallest quantity of any one pattern is 1,600 yards, and the largest amount is 2,150 yards. A number of the best designs have borders to match.

Owing to a recent change by the Roxbury Carpet Company in its methods of distributing goods, we have been enabled to make an extensive purchase at terms so favorable that we can give our customers the benefit of the above quoted wonderfully low price of

**55c. Per Yard.**

The opportunity is most exceptional.

## JOHN H. PRAY, SONS & CO.,

Carpets and Upholstery,

658 WASHINGTON STREET, 658

Opp. Boylston St., BOSTON.

# 55

**CENTS PER YARD.**

### SPECIAL NOTICE.

In buying Roxbury Tapestries it is well to remember that the trade-mark is composed of two parallel black lines near each edge of the carpet, on the back.

If anything not bearing these distinguishing marks is offered you as being a "Roxbury," it is a fraud.

## Extra Supers and Upholstery

A few patterns of our recent special offering of

**40c. Extra Super Carpets**

are still remaining, and the same may be said of the bargains in

**Chenille Curtains,  
Tapestry Curtains**

**and Jute Velour Curtains,**

of which particular mention was made in the daily papers a few days since.

## What do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing," and thus the important duty of selecting our gifts is left till the last minute and one must then "take what is left." The readers of *The Congregationalist* should not be of the dilly-dally sort. The World's Fair souvenir spoons are just the thing. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.  
Leonard Mfg. Co., Chicago.

Gentlemen: I received the spoons O. K. and am more than pleased with them. I am delighted.

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Inclosed please find postoffice order for the amount, \$5.00, for which you will please forward six sets of your World's Fair souvenir spoons and the cake offer as premium for same.

Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

### DESCRIPTION OF SOUVENIR SPOONS

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved

in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case and sent prepaid for 99 cents. These spoons sold on the World's Fair grounds for \$0.00 a set.

money order for six more sets, with which you will also send the spoons as premium. By so doing you will oblige.

MRS. DR. AUGUST HORN,  
732 W. Mulberry St.

MERIDIAN, Miss., Aug. 6, 1895.

Gentlemen:—I send inclosed postoffice order for \$7.39, for which please send to my address one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each, and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address, Mrs. FLENN MEYERS, 345 41st Ave.

TOM'S CREEK, P. O.,

McDowell Co., July 2, 1895.

Gentlemen:—The half dozen souvenir spoons came safely and I am pleased with them.

Respectfully,  
JAS. HARVEY GREENLEAF.

FORT MORGAN, COL.,  
July 8, 1895.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends, and all wanted them but all did not feel as though they could take them.

Yours truly,  
REV. H. D. SECKNER.

### SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. No goods sent C. O. D. Address order plainly.

LEONARD MFG. CO.,

152-153 Michigan Avenue, E. S., Chicago.



### OUR CORRESPONDENTS.

Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones, as may be seen from their dating. They are all letters from subscribers of religious papers.

BALTIMORE, July 2, 1895.

I received the spoons and berry dish in good condition. Many thanks for your kindness. Please find